AN EXPLANATION OF THE CEREMONIALL LAVVES OF MOSES, AS THEY ARE ANNEXED TO THE TENNE COMMANDEMENTS.

Wherin are cleared divers cuſtomes of the Iewes, and alſo the cuſtomes of the Gentiles, as they have relation to the Iewiſh, out of the Originall Tongues, the Hebrew and Greeke.

Together with directions how to make the right uſe of them in Preaching.

All ſerving to let us ſee how they leade us as types to Ieſus Chriſt, whom we ſee more clearely when the vayle is taken away.

הכל הולך אחר המעשה

Omnia tendunt ad praxin.

By *Iohn Weemſe*, of *Lathocker* in *Scotland*, Preacher of Chriſts Goſpell.

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TO THE RIGHT HONOVRABLE SIR

ROBERT KER of *Ankerhome*, Knight, Gentleman of his Ma. Bed-Chamber.

Honourable Sir,

WHen the Lord was to give unto his people the Tables of the Law, the ſecond time, he commanded the people to ſtand at the foot of the Mount, *Aaron*, *Nadab*, and *Abihu*, and the ſeventy Elders of *Iſrael*, to worſhip a farre off in the middle of the Mount, and that *Moſes* ſhould aſcend to the top of the Mount, & enter within the cloud; Theſe three repreſented very well the three eſtates of the Church: they who ſtood at the

Exod. 24. 2. 3. *and* 18.

foot of the Mount, reſembled the Iewiſh Church; *Aaron*, *Nadab*, and *Abihu*, & the ſeventy who aſcended to the middle of the Mount, reſembled the Chriſtian Church; and *Moſes* who aſcended to the top of the Mount, and entred into the cloud, reſembled the glorified Church; and the Fathers ſay of thoſe three, that the Iewiſh Church was in *extimis*, and and that the Chriſtian Church is in *atrijs*; and that the triumphant Church is in *intimis*; that is, the Iewiſh Church was in the utter court; the Chriſtian Church is in the middle court, and that the glorified Church is in the inner court. Let us make a compariſon betwixt the Iewiſh Church ſtanding at the foot of the Mount, and the Chriſtian Church which ſtandeth in the middle of the Mount, and we ſhal ſee a great difference betwixt them two. Firſt, let us compare them in the Prieſthood, *Melchizedeck* and *Aaron*. *Melchiſedeck* had neither beginning of his dayes, nor end of life, he was borne before the flood, and none who lived after the flood could tell when he was borne, and he lived five hundreth yeares after the flood; ſo that he ſeemed neither to have beginning nor end of dayes; but the Prieſts who were after the order of *Aaron*, behooved to deduce their genealogies, and of whom

Heb. 7. 3.

whom they were deſcended, or elſe they were ſecluded from the Prieſthood. Secondly, the Hebrewes ſay, when the Tabernacle removed, that *Eleazar* the Prieſt carried the oyle for the Lampes in his right hand, and the anointing oyle in his left hand, the incenſe in his boſome, and the meat offering upon his ſhoulder. *Eleazar* was but a figure of Ieſus Chriſt the Highprieſt in the Chriſtian Church, who giveth grace, the oyle of the Spirit, for the underſtanding of the Scriptures, who putteth the odours of ſweet incenſe to our prayers; and laſtly, he preſenteth the Church as a pure meate-offering to his Father. Next let us compare the people under the Law with theſe under the Goſpell; firſt, their rites were carnall rites, conſiſting in theſe, touch not, taſte not, handle not, and even as Fathers forbid their little children to eate of ſuch and ſuch things, or handle them not, they ſpecially reſtraine their baſeſt ſenſes; but when their ſonnes are come to maturity and age, they forbid them to hearken unto evill, or looke unto evill, they reſtraine their noble ſenſes eſpecially; ſo becauſe the Iewes were but infants, he trained thē up this way, forbidding them to touch, taſte, or handle, but he forbiddeth the Chriſtian Church, things of greater

Nehem. 7. 64.

Eleaz. in Num. 4.

Luc. 4. 8. *and* 28. 45.

Ioh. 1. 16.
Revel. 8. 3.
1 *Timot* 2. 5.
Epheſ. 5. 26.
1 *Cor.* 5. 7.

greater moment; againe, let us compare them them in holineſſe; under the Law, holineſſe was written but upon the forehead of the Highprieſt, but under the Goſpell, the Prophet *Zachariah* ſaith, that holineſſe ſhall bee written upon the horſe bridles, to ſignifie the great meaſure of holineſſe that ſhould bee in the Church under the Goſpell. Thirdly, compare them in the meaſure of their love; under the Law every ſeventh yeare they were to let their land reſt, and to pardon their debtors, and to give a full remiſſion to them: but ſee how farre the Goſpell exceedeth the Law in this, *Peter* asked of Chriſt if he ſhould pardon his brother ſeven times, as the Iewes pardoned their debtors the ſeventh yeare; what anſwered Chriſt to him? thou ſhalt not pardon ſeven times, nor ſeven times ſeven times, but ſeventy times ſeven times; and as farre as the Iubile exceeded the ſeventh yeare, as farre ſhall your charity exceede the Iubile, that is. to ſeventy times ſeven times. Fourthly, compare them in the meaſure of their knowledge; their meaſure of knowledge under the Law was very ſmall, all things were covered and wrapped up to them, when they carried, the brazen Altar in the Wilderneſſe, they covered it with a purple cloath. When they carried

Numb. 4. 13.

carried the Arke, it was covered with three coverings, with a vaile, Badgers skins, and a cloath wholly of blew. So the table of the Shewbread had three coverings, all was covered ſave onely the Laver, and *Moſes* face was covered to them with a vaile, when hee came from the Mount; the Prieſts bare the things which they might not ſee, To ſignifie a concealing of a part of the myſteries of the Goſpell, afterwards to be revealed; ſo the people ſaw but through a grate, but now the Temple of God is opened in the heaven, and there is ſeene in his Temple the Arke of the Teſtament; they ſtood a farre off, things which are hid and obſcure, are ſaid by the Hebrewes to be far off, and things wch are cleare and manifeſt, are ſaid to be neare at hand; thus we ſee how farre the Goſpell exceedeth the Law; but yet we are not to vilifie and count baſely of thoſe ceremonies, for the holy Ghoſt hath regiſtred the leaſt inſtrument and the baſeſt things in the Sanctuary, and *David* gave to *Salomon* a patterne of the table, Candleſticke, Lampes, fleſh-hookes and bowles, 1 *Chron.* 28. 11, 17. It may be ſaid perhaps that they had ſome uſe then, but old things are paſt away, and all things are become new, what uſe then can they have in the Church

Numb. 4 6.

Coloſſ. 1. 26.

Heb. 9. 1.

Revel. 11. 19.

Deut. 30. 14.

2 *Cor.* 5. 10.

Church now; they have no uſe for ſignification now in the Church, or to fore-ſhadow things to come, ſeeing Chriſt the Body himſelfe is come; yet they have many other good uſes, firſt, we ſhould delight to looke backe to ſee the antiquitie of them, for even as men delight to behold the cloathes and Armour of their predeceſſors which they wore long agoe; So ſhould we delight to ſee the cloathes in which Chriſt was wrapped in his infancy, and the Cradle in which Chriſt lay. Secondly, this ſhould teach us to be thankefull to God, that we have ſo cleare a light under the Goſpel, which they had not under the Law; it was a great benefit to learning, when the obſcure Hieroglyphicks in *Egypt* were changed into letters, and the darke and myſticall writings of *Plato*, were changed by *Ariſtotle* into a cleare and plaine forme of writing; farre greater is the benefit that the Church hath now, when the Lord hath changed theſe figures and ceremonies into the cleare light of the Goſpell. Thirdly, theſe doe let us ſee that God will performe the reſt of his promiſes as he hath fulfilled all theſe types already, and laſtly, they let us ſee the miſerable eſtate of the Iewes, who cleave ſtill to theſe ceremonies as yet. *Hierom* compareth the Iewes before

fore Chriſt came into the world, to theſe that eate the fleſh, and he compared Chriſtians under the Goſpell, to thoſe who eate the marrow, but he compareth the Iewes after they had rejected Chriſt to the dogges who gnaw the bones, cleaving onely to the killing letter, but not ſeeking to Ieſus Chriſt the quickning Spirit. And now Sir, I dedicate this part of my labours to you, that it may remaine a note of my thankefulneſſe for your favours to me. I know Sir, that ye will make better uſe of it, then moſt men in theſe dayes doe with ſuch Treatiſes, caſting them by, and rather reade any trifle, than that which conduceth to the informing of the ſoule to God-ward, yea preaching it ſelfe they are weary of, except perhaps ſome new mans odde elocution invite them for a fit, but by and by they looke after a new ſtraine, as it were for new faſhions of cloathes. But I know Sir your breeding craveth another thing of you, who was bred up under ſo wiſe and religious a mother, who for the educatiõ of her children, was another *Monica*, as your ſelfe and your vertuous ſiſter, Miſtris *Katherine*, are ſufficient proofes. I cannot paſſe by her name upon this occaſion, whoſe life and death was to me an inſtruction. Good cauſe

have you to keepe that methode, as yee have begun it in your eldeſt ſonne, ſo to proſecute the ſame with your many hopefull children which GOD hath given you by your Noble match, which is one of the beſt borne Ladies of this Land, who dignifieth her birth by her Chriſtian, humble, and godly life. Sir, beleeve me that godlineſſe is more true Honour to you than your birth, although you be never ſo well deſcended, and to be more eſteemed, than the place which yee have about our Gracious King, and more than all morall vertues whatſoever, which are but *ſplendida peccata*, without piety; your Honour and worldly credite are but trifles compared to this, they cannot keepe a man alive in this world, nor doe him any good in the world to come, *for this is the whole man*, this makes up a complete man, and he is but the ſhadow of a man that wants this: *The Angels of the Lord pitch round about them that feare him, and deliver them*, and hath any man in this Court gotten more remarkeable deliverances than you have, I am ſure ye will not let theſe benefits of the Lord ſlip out of your minde, reade often the *ſixty two Pſalme*, and meditate upon it. *The God of peace that brought againe from the dead, our Lord Ieſus, that great Shepheard of the ſheepe*

Eccleſ. 12. 13.

Pſal. 34. 7.

Heb. 12. 20.

ſheepe, through the blood of the everlaſting covenant, make you perfect in every good worke to doe his will, working in you that which is pleaſing in his ſight, through Ieſus Chriſt, to whom be glory for ever and ever. Now, for theſe my labours, if they ſerve for any Chriſtian uſe in the Church, I am ſatisfied, and that I may doe ſo, I humbly pray to God, and ſhall ſtill for your proſperity,

Your Honours ſtill to be commanded in the Lord,

Iohn Weemes.

A Table of the Contents of the Exercitations of this Booke,

EXERCITAT. I.

Of the reducing of the ceremonies of the Law in generall unto the Commandements. Pag. 1.

First Commandement.

EXERCITAT. II.

Of the purification of the woman after her childbirth. 4

Second Commandement.

EXERCITAT. III.

Of the place of Gods worship. 7

EXERCITAT. IIII.

Of the Arke. 11

EXERCITAT. V.

Where they worshipped, when the Arke, and Tabernacle were separated. 15

EXERCITAT. VI.

Of the situation of the City of Ierusalem. 19

EXERCITAT. VII.

In what tribe the Temple stood. 23

EXERCITAT. VIII.

Of the Temple of Ierusalem. 28

A comparison betwixt the first, and second Temple. 30

A comparison betwixt the Temple, and Christ. 32
A comparison betwixt the Temple, and Heaven. 33

EXERCITAT. IX.

Of the Churbims. 34

EXERCITAT. X.

Of the golden Candle sticke. 39

EXERCITAT. XI.

Of the table of Shewbread. 42

EXERCITAT. XII.

Of the Altar, 45

EXERCITAT. XIII.

Of the Sacrifices in generall, 51

EXERCITAT. XIIII.

Of the Sacrifices in particular, and first of the burnt offering. 56
Of the meat offring. 58
Of the peace offring. 59
Of the sinne offring. 63
Of the trespasse offring. 68

EXERCITAT. XV.

Of the Priests apparrell. 69

EXERCITAT. XVI.

The Lord would not have his people use the customes of the heathen Priests, 73

EXERCITAT. XVII.

That a woman might not weare a mans apparrell. 76

Third Commandement.

EXERCITAT. XVIII.

Of the Nazarite Vow. 78

Fourth Commandement.

EXERCITAT. XIX.

Of the passeover. 84

EXERCITAT. XX.

Of the pentecost. 93

EXERCITAT. XXI.

Of the feast of Tabernacles. 96

EXERCITAT. XXII.

Of the new Moones. 100

EXEXCITAT. XXIII.

Of the day of expiation. 106

EXERCITAT. XXIIII.

Of the seuenth yeeres rest, and the Iubile. 110

Of the Iubile. 114

Fift Commandement.

EXERCITAT. XXV.

Of the maintenance of the Priest under the Law. 121

EXERCITAT. XXVI.

The Iewes might not kill the damme sitting upon the young ones. 128

Sixt Commandement.

EXERCITAT. XXVII.

That the Iewes might eate no blood, 132

EXERCITAT. XXVIII.

The Iewes might not seeth a kid in the mothers milke, to teach them not to be cruell. 136

Seventh Commandement.

EXERCITAT. XXIX.

When a bastard might enter into the Congregation under the Law. 140

EXER.

EXERCITAT. XXX.

The Priests daughter that defiled her selfe with fornication was to be burnt. 147

EXERCITAT. XXXI.

How the woman suspected of adulterie was tryed by her jealous husband. 150

Eight Commandement.

EXERCITAT. XXXII.

Of devouring of holy things. 154

EXERCITAT. XXXIII.

Of the Iewes Phylacteries, a ceremony for keeping of all the Commandements. 158

EXERCITAT. XXXIIII.

A ceremony for a breach of all the Commandements. 161

EXERCITAT. XXXV.

Of the Iewes logicall helpes for the understanding of the ceremoniall Law. 164

EXERCITAT. XXXVI.

How to understand the signification of the ceremonies of Moses Law. 154

EXERCITAT. XXXVII.

Of the abrogation of the ceremoniall Law. 171

How to make use of the ceremonies of the Law in opening of a Text, and reducing them to practise. 177

Of the privilege of the first berne in Israel. 191

Of Satans accusation of Ioshua the Highpriest. 225

Of the eating of holy things. 245

Of the pollution by the dead. 250

Of the Comforts in death. 251

A Table of the places of Scripture explained in this Booke, of the explanation of the Ceremoniall Law; the first number sheweth the Chapters, the second the Verse, and the third the Page.

Genesis.

Cap.	Ver.	pag.
1	5	195
4	23	228
18	11	152
30	22	152
31	39	203
34	30	147
41	45	210
49	27	24

Exodus.

6	20	194
8	11	255
19	14	43
21	2	113
22	31	137
25	22	29

Levit.

2	13	52
3	11	62
	17	6
4	3	64
	5	15	68
	7	24	60
10	18	66
12	4	5
15	17	138
16	23	72
17	14	3
20	10	111
24	2	40
	9	247
26	25	161

Numb.

4	7	56
11	11	61
12	4	204
	10	54
13	16	219
15	39	2
16	39	97
17	2	17
18	2	121
	16	56
19	16	250
31	1	141

Deut.

5	1	116
12	9	14
16	10	127
	15	62
21	17	3
25	5	195
32	14	42
33	12	26
	16	12

Iosh.

15	5	25
	63	24

Iudg.

9	37	22
11	2	145
12	17	6
13	7	79
16	13	254

Ruth.

1	22	94
4	4	196

1. Sam.

3	3	10
4	20	11
7	9	18
11	24	60
17	54	22
18	10	21
20	6	60
	30	146

2 Sam.

4	12	162
6	2	14
13	2	219
18	12	225

1 King.

2	19	220
3	3	16
5	18	30
6	23	11
7	21	29
	29	36
	49	10
8	41	8

2 King.

21	21	7
4	28	100

1 Chron.

1	30	17
21	3	226
23	24	187
	25	14
25	5	114

2 Chron.

1	3	15
5	5	16
6	30	33
8	11	14
30	1	88
35	11	84

Ezra.

2	7	30
3	8	187
	12	31
10	18	216

Nehem.

11	24	24
13	1	148

Esth.

8	8	226

Iob.

3	13	252
7	1	256
	6	257
	7	252
9	25	256
13	26	151
16	18	133
18	13	229

Psal.

1	4	6
7	4	36
14	3	62
15	1	8
17	18	36
20	3	49
24	7	11
27	6	58
45	2	59
50	21	74
68	4	22
71	4	215
72	5	199
74	8	7
78	67	15
80	11	21
89	12	22
92	9	21
99	5	11
107	3	22
109	18	151
	23	97
118	27	49
120	5	8
129	5	121
132	8	11
142	6	126
144	13	112

Prover.

9	17	151
15	17	251
17	1	60
20	25	154
23	6	124

Eccles.

1	5	120
5	2	157
7	2	251

Cant.

3	7	39
5	1	62
	13	53
6	10	102
7	13	183

Esay.

1	13	63
5	14	259
7	20	81
8	18	201
11	5	70
16	14	256
22	21	70
25	6	59
40	11	61
43	7	11
49	16	159
56	7	8

Iere.

2	3	156
3	16	14
14	8	33
	9	69
15	19	214
17	12	15
18	20	221
25	12	96
31	39	19
46	20	73
51	20	215
	35	196

Lament.

2	15	19
3	15	85
	24	126
4	1	31

Ezek.

8	16	30
16	24	153
23	3	73
24	7	133
33	25	134
38	12	22
39	15	250
44	17	69
	30	127

Dan.

8	6	47
	11	56

Hoseæ.

2	4	73
11	6	144

Ioel.

2	17	30

Amos.

2	6	18
	11	80
	7	17

7 17 128
9 13 112

Ionah.
1 5 6
3 17 23

Micah.
2 10 97

Hagg.
1 9 31
1 15 213

Zach.
4 12 40
8 19 106
9 6 143
9 21

Malach.
1 7 47
2 8 9
9 225
3 5 153
3 10 1:2

Matth.
[illegible] 23 82
[illegible] 36 28
11 23 203
17 1 116
21 19 190
25 33 218
26 55 179
27 44 6

Mark.
9 49 53
10 30 107
11 16 32
14 12 84
16 5 35

Luc.
1 11 48
2 22 4
9 4 116
59 35

Ioh.
1 14 98
2 6 109
4 35 95
38 95
5 5 94
7 38 98
12 1 88
16 20 253

Act.
1 10 36
19 19
21 142
2 1 96
3 2 79
11 210
7 42 82
17 19 175
15 20 136
19 39 143

Rom.
7 1 43

1 *Cor.*
5 21 67
7 37 141
10 17 42

2 *Cor.*
1 21 58
5 1 97

Galat.
2 9 29
19 218

Ephes.
1 7 198
5 2 57
6 14 70

Philip.
2 10 236
3 6 239
4 1 240

Coloss.
2 3 32
16 100
4 11 219

1 *Thes.*
2 19 240
4 4 44

1 *Tim.*
4 4 245
11 186

2 *Tim.*
1 13 1
2 22 186
4 6 57

Heb.
4 13 53
5 4 170
9 4 48
9 902
10 5 170
11 11 153
13 4 44
10 51

1 *Pet.*
1 12 12
18 197
2 18 197

2 *Pet.*
1 19 10

1 *Ioh.*
2 27 58

Iude
8 229
12 183

Revel.
1 13 70
3 12 30
4 7 37
5 5 229
11 2 30
15 6 70
21 23 9

A Table of the Hebrew words expounded in this booke.

א
אברים 38
אספים 146
ארון 13
אשם 63

ב
בכורים 123

ג
גבעה 14
גרילים 159
גמר 185

ד
דביר 11
דרתו 194
דית 35

ה
הזהב 40
הלוי 9
הקרי 20
התמיר 5

ז
זלל 196
זקף 162

ח
חרש 100
חטאת 63
חללה 144

ט
טבור 22
טליח 159
טפילים 160

י
יובל 114
ירושלים 21
ירש 24

כ
כלא ערב 17
כליה 57
כלי 77
כמש 75
כסא 100
כסה ibid
כפרים 106
כרוב 34
כתף 26

ל
לוי 121

מ
מום 52
מעל 68
מעשר 125
משה 8
מקץ 116

נ
נער 79
נפל 82

ס
סבה 165
סכה 97

ע
ענלה 56
עין 124
ערב 22
עשר 156

פ
פנים 35
פרושים 122

צ
ציצת 159

ק
קום 23

ר
ראש 110
ראשית 123
רק 17

ש
שאר-ישוב 199
שבטי 178
שכח 98
שכינה 12
שמלית 77
שרפים 34
שש 52
ששע 196

ת
תבה 13
תכן 33

A
Table of the Greeke vvords expounded in this Booke.

A

Ἀγνισμὸς, 108
Ἀκιρσεκομὸς 81
Ἀκούσια 63
Ἀλεξιφάρμακα 76
Ἀλεξίτηρια 160
Ἁμαρτία 63
Ἀμάραντος 243
Ἄμομον 52
Ἀμφίκιρτος 102
Ἀναστασμὸς 90
Ἀντίδικος 228
Ἀπόβλητον 245
Ἀποκατάστασις 114
Ἀφοεισμένος 122

B

Βαπτισμὸς 109

Δ

Δεύτερα 94
Δευτεραπόωτον ibid
Δευτήρια 79
Διχότομος 102

E

Ἐκβάλλω 231
Ἐκκλησία 143
Ἐκούσια 63
Ἐλευθερία 114
Ἐξαυαγσμὸς 103

K

Καιρὸς 94
Καταβολὴ 159
Καθαρισμὸς 5
Κάθαρμα 109
Κερατοείδης 102
Κοιμητήριον 259
Κῶμος 75

M

Μηνοείδης 102
Μόνον 52

N

Νασηραῖος 83
Νασωραῖος ibid
Νυμφαγώγος 200

O

Οπισθόκομος 89
Οξυς 71

Π

Παράνυμφος 200
Πλατυσήματα 106
Πλεμμελεία 63
Πληροφορία 28
Προσευκτήρια 160

Σ

Σταυρισμὸς 90
Συσοίχος 111

Φ

Φαγγάριον 102
Φοῖβος 108
Φοιβοσμὸς ibid
Φυσις 152

An Alphabeticall Table of the chiefe matters contained in this Booke.

A

AAron *why not punished as the people for Idolatry* 65, *the disarraying of him, what it meant*, 71, *why he tooke not* Moses *rod.*

Altar, *what Altars meant* David *of*, &c. 17. *and* Elias, 18. *four sorts of Altars.* 51. *things done betwixt the Porch and the Altar*, 30. *two Altars* 46, *the matter of them.* ibid

Differences betwixt Moses, *and* Salomons *Altar*, 46. *the brasen Altar* 48. *removed by* Ahaz. 49

Anabatists *error concerning Christ.* 153

Angels *what* 38. 213. *painted as young men* 35. *in comely forme.* ibid

They serve Christ and attend us 38, 235.

Answer, *is to begin to speake.* 235

Arke, *the diverse names of it* 11. *a threefold Arke* 13. *to worship before it* 12, *how it is said to rest in the Temple*, 14. *why the staves left in it.* ibid

B

Bastard, *not to enter in the congregation*, 140. *what meant by bastard.* ibid, 141. *not secluded from the worship of God*, 143, *bastard put for any vile person*, ibid.

Benjamin, *why called a ravening wolfe.* 24

Bitter, *see water.*

Blemish, *what* 52. *of the blemishes of a beast to be Sacrificed* ibid.

Blood, *not the forme to the body* 132. *how the life is in it*, ibid. *Not the seate of the soule* 133. *The passions shew themselves in it*, 16 *it was to be covered*, ibid. *why the Apostles commanded abstinance from it*, 135. *it was not a morall precept*

precept simply, 134.

Bodies, called our Vessels 44. that part of it punished which was the chiefe instrument of sinne, 151. dead bodies of the Saints within the covenant, 260. whether pure or not, 249.

Bread, why called the Shewbread, 43, why removed every Sabbath, ibid. who might eate it 43,44. the poores bread, 85.

C

Canaan, Gods land after a speciall manner. 128

Candlesticke, what it signified 59. why not mentioned in the second Temple. 47

Ceremonies, of foure sorts, 2, some belong to all and some to diverse Commandements, 2. 3. the weakenesse of them. 108. how applied in the new Testament, 170. considered three wayes, 171, threefold use of them. 172

Chastity, twofold. 44

Cherubins, had diverse names. 24. how they were painted, 36, what their winges signified 30. they were not naked, ibid. Of their diverse formes, 37. a difference betwixt the Cherubins, in the Tabernacle and in the Temple, and those which Ezekiel saw. ibid.

Christ, made sinne, and then a Sacrifice 67, how his righteousnesse imputed to us, ibid, why girt about the loynes, 7, how called a Nazarite 82. considered foure wayes, 147. he shall not want a seed. 199

Church, visible may erre 65. compared to the moone, 102, gifts necessary for her, 231. threesorts of wants in her. 233

Combats, foure notable combats. 221

Cloud, how God dwelleth in it. 9

Congregation, to enter in the congregation what, 142, who might not enter in it. 141

Crownes, three sorts of crownes, 240. difference betwixt the Kings crowne and the Priests. ibid.

D

Dame, upon the egges, why not to be killed. 129

Daughter, the Priest daughter why burnt. 147. 149

149.
David *compared to the fat of the Sacrifice*, 59.
Death, *of the crosse accursed*, 163. *death better then birth*, 251. *when a man may choose death*, 253. *considered diversly*, 254, *comforts against death*, 257, 258, 259.
Defects, *threefold*, 44.
Dwell, *to dwell amongst the people what*, 142. *to have charge expressed by dwelling*, ibid, *how God dwelleth in a cloud* 9, *how he dwelleth betwixt the Cherubines*, 12. *how he dwelleth betwixt his shoulders*, 26.

E

Eate, *who might eate the holy things*, 245. 246.
Error, *three sorts of error concerning Christ*, 173. *all error proceedeth of ignorance*, 208.
Expiation, *what done upon the day of expiation*, 106. *it is called a fast*, ibid. *why instituted*, 107, *the Iubile proclaimed that day*, ibid.

F

Face, *spitting in the face*. 205, *taken for the forme or habit*, 35.
Fatte, *not to be eaten*, 60. *fat put for the most excellent of any thing* 59.
Feasts, *transferred to the Sabbath*, 89, *feast of Tabernacles why instituted* 97. *the feast of Trumpets* 104, *feast of collection*, 110.
Female, *circumcised in the males*, 77.
Flaminian, *Priests and their rites*, 81.

G

Garments, *of foure sorts* 237, *to take off the garment what it signified* 71.
Gentiles, *why the Court of the Gentiles left out in the second Temple* 30.
Gifts, *necessary for the Church, of two sorts* 231.
God, *compared to a Prince* 28. *his table, dinner and supper* 29, *hee beareth with man in many things*, 15, *he workes not contrary to nature* 152, *his power twofold*, 209.
Grave, *terrible in it selfe*, 259
the comforts against it, 260.

H

Haire, *put for strength*, 81
Hand, *the right more*

excellent, 220, *of the situation at the right hand*, ibid. *the left hand put for protection*, 221.

Hanging, *a cursed death*, 162

Holy *thing* 155, *what to devour holy things* 156, *holiest of all had diverse names* 29, *the censer left in it* 48.

Horne, *of prophesie what* 114, *with Rammes hornes they proclaimed the Iubile*, ibid

I

Ierusalem, *compassed with hils* 19, *called* Sion *and* Moriah 21, *called the midst of the earth* 22, *other Countryes take their denomination from the situation of it*, ibid, *it is taken for the City and people*, 232.

Iesus, *whether any man may be called Iesus*, 219.

Iewes, *opposite to the Gentils in their worship* 76, *taught many wayes* 129, *the formē of their vow* 157, *helpes for their judgements, memories and affections*, 158. *they adde to the Law of God.* 159

Ioshua, *called* Hoshea, 238

Iubile, *when proclamed*, 107, *by whom* 114, *when it fell with the seventh yeere of rest*, 115, *why it was appointed* 119, *when the first Iubile began.* ibid

K

Keyes, *foure sorts of keyes* 152.

Kid, *not to seeth a kid in the mothers milke* 130.

Kingdome, Salomons *Kingdome compared to the Moone* 102.

L

Lampes, *how the Priest trimmed the Lampes*, 41.

Land, *how it rested three yeeres together* 117.

Law, *ceremoniall abolished* 171. *a threefold use of it* 174, *Lawes morall positive, divine positive*, 194.

Levites *payed tith to the Priest* 122, *their liberall maintenance* 123, 124, 125.

Life, *long life annexed to al the commandements* 131, *how the life is in the blood*, 132 *the shortnesse of it described*, 255, 256, *&c.*

M

Malefactor, *accursed*, 161

Man, *more unclean than any creature* 250.

Mary, *offered for herſelfe and for her ſonne* 5.
Meate offering, *ſee* offering.
Miniſters, *not to enter too ſoone* 185, *youthes not fit to be Miniſters* 186, *not to ſeeke their owne praiſe* 200. *their greateſt credit* 201, *their travels not alwayes laſt* 204, *how they may bee guilty of the ſinnes of the people* 226.
Miracles, *beget not faith* 180, *who deſired miracles*, ibid. *men not confirmed by by miracles* 181, *three ſorts of miracles*, ibid.
Moabites, *a filthy people in their worſhip*, 74, 75.
Moone, *the names of it* 100. *when the New Moone was kept*, ibid. *it had no Sacrifice*, ibid. *why they kept the New Moone* 101, *diverſe changes and courſes of the moone* 102, *a threefold motion of it* 103.

N

Name, *to impoſe a name a ſigne of Authority* 219.
Nazarites, *according to their age, of three ſorts* 78, *according to the time, of two ſorts*, ibid. *not to drinke wine* 79 *not to touch the dead* 80. *whether the Nazarite or Prieſt more holy* 80. *not to ſhave their haire* 81.
Number, *plurall for ſingular* 6 *the Hebrew ſpeake of themſelves in the plurall number* 226, *number put for a few in number* 255.

O

Offerings, *of diverſe ſorts* 55, *what offered in the meat offering* 58, *two ſorts of meat offring* 16, *the meat offering put for all the Sacrifices* 59, *of the peace offering*, ibid, *the Prieſts part in it*, 60. *the feaſt of it* 62, *a bad diviſion of it*, ibid. *the offering of Ielouſie* 64, *ſinne offring of two ſorts* 66, *what ſinne offering the Prieſts might eate* 66, *the treſpaſſe offering* 68.
Olive *trees in* Zacharies *viſion what* 40.
Oyle, *in the Tabernacle pure oyle* 40, *it is called gold.* ibid

P

Paſſeover, *taken diverſly* 84, *how it pertaineth to the fourth Commandement*, ibid. *why eaten with unleavened*

vened bread 85, why with ſoure herbes, ibid. Whether the Cup in it a Sacramentall Cup or not, ibid. what things proper to the Paſſeover in Egypt, and what proper to it in Canaan 86, ſeven memorable Paſſeovers, ibid. whether the Paſſeover a Sacrament or a Sacrifice 87, whether Chriſt kept it upon the Iewes day 89, why reckoned a leſſe holy thing 248.

Pentecoſt, called the feaſt of weekes 93, it had but one holy day 95.

Phariſees, of two ſorts, 122.

Phylacteries, why the Iewes wore them 159, how they abuſed them 160.

Pillars, what they ſignified 29.

Places twofold 7, ſome places for worſhip commanded ſome allowed 16 high-places taken in an evill ſenſe 17, ſinne to offer in the high-places after the Temple was builded 18.

Preachers, of three ſorts, 201

Priapus the god of the Moabites 74.

Prieſt, his portion in the Sacrifices 55, why hee got the ſhoulder 60, the breaſt 61, he might erre 64, the Prieſts might weare no wooll in the Sanctuary 69, they wore their girdle about their pappes 70, what Garments the High-prieſt wore when he went into the holieſt 75, Prieſts called Levites 122.

Prieſthood, entailed to Levi 188, how long it continued in Aarons poſterity, ibid. how Eli had it 189, how it was promiſed to Phinehas. ibid

Propheſies, when not to be taken literally 236.

Purification of women 5, three ſorts of purification 108.

R

Reckoning, amongſt the Iewes of three ſorts 116.

Remiſſion under the Goſpell farre above the remiſſion under the Law 120.

Reſt, of the ſeventh yeere 113, at what yeere it began ibid. at what time of the yeere, ibid. ſee yeere.

Rod, Aarons rod 178, rods were carried before the Tribes. 170

might

S

Sacrifice, *whether they might Sacrifice in other places than at the Arke or Tabernacle* 16, *three sorts of sacrificers before the Temple was builded* 17.

Sacrifice, *without blemish* 52, *it was changed when it was offered* 53, *salt joyned with it*, ibid, *the division of Sacrifices* 55, *the daily Sacrifice* 56, *why called continuall*, ibid. *the order in burning their Sacrifices* 57, *sacrifices according to the persons* 64, *no sacrifice for wilfull sins*; ibid. *why but one sort of Sacrifice for all sinnes done wittingly*, 65, Gideons *Sacrifice* 16.

Sacriledge *compared to a snare* 154 *Gods judgements upon Sacrilegious men* 154.

Salomon, *his offering in Gibeon* 17, *his sacrificing in the middle of the Court* 50, *his throne* 28, *he made the Vessels of the Temple except the Arke.* 59

Sampson *ceased not to be a Nazarite* 81.

Sanctificatiō, *twofold* 85.

Satan, *the order of his temptations* 224, *the manner of them* 225, *how hee dealeth with his owne Children, and how with Gods Children* 225.

Seed *the brother to raise up seed to the eldest brother* 192, *the woman raised up seed to her parents* 195.

Shewbread, *see* bread.

Shoe, *the pulling off it twofold* 206.

Sinne offring *see* offring

Sinnes, *done of ignorance and ignorantly* 68, *whether all sinnes remitted*, Simul & Semel 229.

Son *foure sorts of sons* 146

Stand, *to stand taken diversly* 221.

T

Tabernacle *divided in three parts* 9, 10 *how it was transported* 15, *how it differed from the Temple*, ibid.

Temple, *what light was in it* 9, *to what tribe it belonged* 25, *divided by a line* 25, *&c. the second Temple built after the manner of the first* 31, *how the second excelled the first* 31, *it is called gold*, ibid. *how God removed from it by degrees*, 33, *many things added to it which were not in the Ta-*

bernacle 50.

Tithes, *payed by the people, and by the Levites* 121, *three sorts of tithes* 125, *why they were payed* 123, *to tithe what* 122.

Tribes *why kept distinct* 23, *represented by many things* 42, *how they are reckoned in the Scripture* 278.

Tyrians, *helped to build the first & second temple*, 30

V

Vaile, *a token of subjection* 150,

Venus, *how worshipped* 77.

Vncleaneneſſe, *of two sorts* 4, *the great uncleanneſſe of the woman* 5, *uncleanneſſe of the child* 6, *three sorts of uncleaneneſſe* 143, *imputed uncleanneſſe of two sorts* 144.

W

Wants, *three sorts of wants* 233.

Water, *for seed* 141, *the bitter water* 150, *why the woman dranke it*, 151, *why, out of an earthen vessell* ibid, *the effects of it.* 152

Whoredomes, *of the parents how punished in the children* 144.

Wine, *put for strong drinke*, 80.

Woman, *not to weare mans apparell*, 77, *the woman gives seed in generation*, 153.

Words, *why repeated*, 127.

Y

Yeere *of rest*, 110, *yeere two fold*, 117.

Z

Zachariah, *an inferior Priest*, 4. *how the Angel appeared to him at the time of incense.* ibid

Additions.

Pag. 171, the Lord gave his people the morall Law and the ceremonies; and the Gospell; when the ceremoniall Law was given, it derogated nothing from the morall Law, there was nothing abrogated or changed in the first Law, or subrogated in place of the morall Law, but when the Gospel came in, the ceremonies were abrogated, *et superinducta est spes melior.*

Pag. 137, 35.

Some Lawes are naturall and ceremoniall, some are judiciall and ceremoniall, and some are meere ceremoniall; naturall and ceremoniall, where the ground of the Law is naturall, and the ceremony annexed, the ceremony being taken away the naturall part may stand. Example, the father was bound to give his sonne a double portion, because he was his strength, and because he was a type of Christ; take away the type, the morall part standeth. So where the Law is Iudiciall and ceremoniall. Example, Cities of refuge were appointed to save the mankiller, and he was to abide there untill the death of the Highpriest; take away this ceremony, and Cities of refuge may remaine. Thirdly, where the law is ceremoniall and Iudiciall, a Magistrate cannot make the ceremoniall part, a part of the Iudiciall; Example, this was a judiciall and ceremoniall Law, that the malefactor should be hanged upon a tree, and that he should be cut downe before the night, because he defiled the land, a magistrate may cause hang a theefe now, but he cannot cause hang him as accursed or not suffer him to hang all night, because he defiled the Land.

EXERCITATIONS DIVINE.

Of the Ceremoniall Lawes which are annexed to the Commandements in the first and second Tables.

EXERCITAT. I.

Of the reducing of the Ceremonies of the Law in generall unto the Commandements.

THe Apostle *Paul* willeth *Timothy to hold fast the forme of sound words which he had heard of him*, 2 Tim. 1.13. In the Syriack it is, *Hhora foramina*, a speech borrowed frō Merchants who have severall boxes or holes wherein they put their severall sorts of Money. So should Divines have proper places of reference

חורא proprie capsulæ in quibus singula monetarum genera ordine certo disponunt ut in promptu singula habeant cum opus fuerit.

rence to which they ſhould referre their ſeverall heads. Amongſt the reſt it is not the leaſt skill to referre the Ceremonies of the Law rightly, to their owne commandements, and digeſt them in their ſeverall places.

Thomas. 1: 2. *queſt.* 101. *Art.* 4. The Schoolemen divide the ceremonies in foure ſorts, *in ſacrificia, ſacramenta, ſacra, & obſervantias*, In Sacrifices, Sacraments, holy things, as the place, the time of their worſhip, &c. and ordinances which they did obſerve, although all the ceremonies may be reduced to theſe foure heads, yet we muſt follow another order, and reduce them to the Commandements.

Some ceremonies belong to all the Commandements, Firſt, ſome ceremonies cannot be reduced to one Commandement, but they belong to them all, as to weare fringes upon their garments, is a ceremonie that cannot be referred to one Commandement, becauſe it ſerved for the keeping of all the Commandements, *Num.* 15. 39. *And it ſhall be unto you for a fringe, that ye may looke upon it and remember all the Commandements.* So *Deut.* 21. 23. *He that is hanged is accurſed of God*, this ceremonie belongeth to all the Commandements, as the Apoſtle applyeth it to the breach of the whole Commandements, *Gal.* 3. 10. and 13.

Some ceremonies belong to two Commandements. Secondly, ſome ceremonies belong to two Commandements, as the purification of a woman after her child-birth, is a ceremoniall Law which ſignifieth that they did conceive their children in originall ſinne, and therefore had needs to bee purged and purified after their birth. Now becauſe originall ſinne is condemned in the firſt and laſt Commandement, therefore this ceremoniall Law is annexed to them both: originall ſin is condemned in theſe two Commandements, for in the other commandements where the full conſent and act of ſinne is forbidden, it is not forbidden.

Thirdly,

Thirdly, ſome ceremonies, in divers reſpects, may be referred to divers Commandements, as *Levit.* 17. 14. *Yee ſhall eate the blood of no manner of fleſh*; as they were to abſtaine from blood in reverence of the blood of Chriſt, which was to be ſhed for them, then it belongeth to the ſecond Commandement, as the reſt of the ſignificative ceremonies; but as they were to abſtaine from blood becauſe the life was in it, it was cruelty to eate it, and in that reſpect it belonged to the firſt Commandement.

Some ceremonies in divers reſpects belong to divers commandements.

So *Num.* 18. 21. and 24. and *behold I have given the children of Levi all the tenth in Iſrael for an inheritance.* Now as the prieſts gathered the tithes, and received them from the people for ſerving at the Altar, it was a dutie required of them in the ſecond Commandement; therefore it is ſayd, *the tenth ſhall be theirs for their ſervice which they ſerve, even the ſervice of the Tabernacle of the Congregation*; but as the people payed theſe Tithes to the Prieſts, it is a duty required in the fift Commandement, to honour them.

So *Deut.* 21. 17. *He ſhall give the firſt borne a double portion of all that he hath*, This ceremoniall Law, as the eldeſt ſonne was a type of Chriſt, is a dutie of the ſecond Commandement, to give him the double portion; but as he was his fathers firſt borne, to keepe the families diſtinguiſhed, that they ſhould not bee confounded in the Tribes, it is a duty required in the fift Commandement; becauſe parents ſhould provide for their children.

Laſtly, theſe ceremonies generally for the moſt part are referred to the ſecond Commandement.

Ceremonies belonging to the first Commandement.

EXERCITAT. II.

Of the purification of the woman after her childbirth.

Luk. 2. 22. *And when the dayes of her purification according to the Law of Moyses were accomplished, they brought him to Ierusalem to present him to the Lord (as it is written in the Law of the Lord, Every male that openeth the womb, shall be called holy to the Lord) and to offer a sacrifice, according to that which is said in the Law of the Lord, a paire of Turtle Doves, or two young Pigeons.*

How this ceremoniall Law pertaineth to the first Commandement.

IT may seeme strange to some, how this ceremoniall Law should belong to the first Commandement; but this is not strange; for our conception in sinne is condemned in the Commandements; but it is not condemned in any of the Commandements where the act and full deliberation of the minde is forbidden; therefore the negative part is especially condemned in the last Commandement, and the affirmative is commanded in the first Commandement, which requireth the purity of our nature, that we may love the Lord with all our heart; and so the child must crave pardon for his sinne, *Psal.* 51. 5. and the mother here must offer her sacrifice for her selfe and her child.

Two sorts of uncleanesse, the greater and the lesser.

The mother when she conceived and bare a female, she was uncleane in her great uncleannesse seaventeene dayes,

dayes, and in her leſſe uncleanneſſe ſhee was uncleane threeſcore and ſixe dayes, *Levit.* 12. 4.

When ſhe conceived and bare a male ſhe was uncleane in her great uncleanneſſe ſeven dayes, and ſhee was in her leſſe uncleanneſſe thirtie three dayes. *Ver.* 5.

The reaſon why ſhe was longer uncleane when ſhee bare a female, than when ſhe bare a male, was not morall, becauſe the woman ſinned firſt and not the man; but the reaſon of this is naturall, becauſe the male is ſooner quickned in his mothers bellie, and mooveth more quickly by reaſon of the greater heat, and dryeth up ſooner the humidities than the female doth; the female againe is more ſlowly quickned by reaſon of the greater cold and humiditie, and therefore the mother had a longer time preſcribed to her for her purification.

The reaſon why the mother was longer uncleane when ſhe bare a female than when ſhe bare a male.

The mother when ſhee was purified, ſhee was to offer a ſacrifice for herſelfe and her child.

The mother offered for her ſelfe and her child when ſhe was purified.

Some hold that ſhee was to offer a ſacrifice for herſelfe, and not for her child; and therefore they read the words this wayes, *when the dayes of her purification are fulfilled for a ſonne or for a daughter; ſhee ſhall bring a lambe of the firſt yeere for a burnt offering, &c.* But the Text ſeemeth rather to be read this wayes, *When the dayes of her purification are fulfilled; for a ſonne or for a daughter ſhe ſhall bring a lambe of the firſt yeere for a burnt offering.* And the practiſe of *Mary* the Virgin confirmeth this, that day that ſhe was purified ſhee brought a paire of Turtle Doves, or two young Pigeons, and offered them to the Lord for herſelfe and for her child.

Mary offered a ſacrifice for her ſelfe and for her ſonne.

Obj.

But it may be ſayd, *Luk.* 2. 22. *Cum impleti eſſent dies* τοῦ καθαρισμοῦ αὐτῆς *and when the dayes of her purification were fulfilled*, and not of *their purification.*

Anſw.

αὐτῆς is put for αὐτῶν, here, according to the Hebrew phraſe

The Hebrewes put the plurall number for the singular, and the singular for the plurall oft times,

phraſe, and ſo it is in the Syriack, for the Hebrews put the plurall number for the ſingular, as *Ind.* 12. 17. *He was buried in the Cities of David*, that is, in one of the Cities of *David*, ſo *Matth.* 27. 44. *the Theeves railed upon him*, that is, one of the Theeves railed upon him, So *Ionas* 1. 5. *he went downe into the ſides of the ſhip*, that is, to one of the ſides, So *Pſal.* 1. 3. *A tree planted by the rivers of waters*, that is, one of the rivers. So likewiſe they put the ſingular number for the plurall number as here, *the dayes of her purification*, for *the dayes of her and his purification.* For ſo long as the mother was uncleane, the child who ſuckt her was alſo uncleane; and Chriſt who was ſubject to the Law, although there was no morall uncleanneſſe in him, yet he was legally uncleane all this time, untill his mother was purified, and this ſerveth for our great comfort, that hee became uncleane legally, to take away our morall uncleanneſſe.

The child was uncleane as long as the mother was uncleane.

Queſt. But if Chriſt was uncleane all this time, how could he be circumciſed the eight day?

Anſw. Chriſt was but in his great uncleaneneſſe untill the ſeventh day, as his mother was; and therefore he was circumciſed the eight day: but the females who were not circumciſed, were uncleane untill the foureteenth day.

Queſt. It may be asked, why *Mary* offered a ſacrifice for her purification, ſeeing ſhe conceived not her child in originall ſinne, and this ſacrifice was appointed as a remedie againſt originall ſinne?

Anſw. As Chriſt who knew not ſinne yet became legally uncleane for our cauſe; ſo he would have his mother alſo for her legall uncleaneneſſe to offer that ſacrifice, which all other women were bound to offer, who were both legally and morally uncleane.

Concluſion. The Concluſion of this is, as *Eliſha* when he cured the un-

unsavory waters of *Iericho* did cast salt into the spring of the waters, 2 *King.* 2.21. So we must crave of God, that he would first purge the bitter roote of originall sinne, before he come to purge our other sinnes. *David* craved pardon of the Lord for this sinne, *Psalme* 51.5.

EXERCITAT. III.

Of the place of Gods worship.
A ceremoniall appendix of Commandement II.

Deut. 12.5. *But unto the place which the Lord your God shall chuse out of all your Tribes to put his name there, even unto his habitation shall yee seeke, and thither shall yee come.*

THe places which served for the worship of God, were either places commanded by God, or approved by him: places commanded, as the Tabernacle and Temple, places approved by God, was their Synagogues and places of prayer; their Synagogues, *Psal.* 74.8. *they have burnt up all the Synagogues of God in the land*, their place of prayer was called προσευχὴ, in the Syriack, *Domus orationis*, a house of prayer, *Act.* 16.13. *And on the Sabboth day we went out of the City by a river where prayer was wont to be made.*

Places for worship approved or commanded by God.

The Tabernacle and Temple were *Loci ut sic*, as the Schoolemen speake; their Synagogues and προσευχαὶ, houses of prayer, were but *Loci ut loci*, therefore they might not sacrifice in them, but when they worshiped in them, they turned alwayes their faces towards the Temple.

Locus { *ut locus* / *ut sic*,

The

The Tabernacle which was the firſt place commanded for the worſhip of God, was a type of heaven, *Pſal.* 15.1. *Lord who ſhall dwell in thy Tabernacle,* and when they could not have acceſſe to the Tabernacle, they thought themſelves but like the wandring *Arabians,* that knew not God nor his worſhip, *Pſal.* 120.5. *Woe is me that I ſojourne ſo long, dwelling as in the Tents of Kedar.*

משך *appellative hic ſumitur a* משך *protraxit,* we reade not that *David* ever dwelt in the tents of *Kedar* therefore it ſhould be tranſlated, *as in Kedar.*

This Tabernacle was divided in three parts, the holieſt of all, the holy place, and the court of the people.

The holieſt of all ſignified heaven, the ſecond place ſignified the ſtate of the old Law where the Prieſts entered in daily and offered for themſelves and the people, and the court of the people ſignified the Church here below.

The people might not come into the court of the Prieſts:

The people might not come into the holieſt of all; but *Eſay* 56.7. *My houſe ſhall be called the houſe of prayer,* he applyeth this both to the Iewes and Gentiles, which Chriſt applyeth to the Iewes onely in the Temple of *Ieruſalem,* and the Prophet ſpeaketh *in prototypo,* as Chriſt *in typo*: the Proſelytes might not come into the court of the *Iſraelites,* they ſtood but in *Atrio Gentium,* in the court of the people, but *Eſay* foretelleth that the Gentiles ſhall have as free acceſſe to the houſe of God, as the Iewes, becauſe his houſe is the houſe of prayer, and this *Salomon* foretold, 1 *King.* 8.41. *If a ſtranger come from a farre country to call upon thy name, then heare thou in heaven,* that is, grant that they may have as great acceſſe to thee as the Iewes have.

When *Herod* built the Temple, he wrote an inſcription upon the gate of the court of *Iſrael,* that no ſtranger ſhould enter in there under the paine of death; but now this inſcription is changed, that whatſoever ſtranger he be that doth not enter into the houſe of the Lord

Lord, ſhall dye the death: before, the people might not enter into the court of the Prieſt; but now wee are all Kings and prieſts to God, 1 *Pet.*2.9. before, the *Levites* might enter where the people might not goe, they might goe into the court of the Prieſts, but not into the holy place; but now all the people are the Lords *Levites*, *Mal.*2.8. *Yee have corrupted the covenant of Levi, ſaith the Lord of hoſtes.* *Levi* here is put for the whole people, and therefore they have as great acceſſe now as the Prieſts had. Before, none might enter into the holieſt of all, but the *High prieſt once in the yeere*, *Heb.*9.7. but now all have *acceſſe to the throne of grace*, *Heb* 4.16. *Rom.*5.2.

The Levites might not goe into the holy place.

הַלֵּוִי *appellative hic ſumitur quia habet* ה *præfixum.*

The Tabernacle and the Temple were alike in many things, firſt in the forme, for the Tabernacle was a paterne to the Temple.

A compariſon betwixt the Tabernacle and Temple.

Againe there was no light in the holieſt of all in the Tabernacle; So neyther in the holieſt of all in the Temple, and the ſignification was this, *Rev.*21.23. *and the City had no neede of the Sunne, neyther of the Moone, to ſhine in it, for the glory of God did lighten it, and the Lambe is the light thereof.* In the holieſt of all there was no light, and the High prieſt when he entred into it kindled ſmoke, and he ſaw nothing, becauſe the Lord dwelleth in a cloud, *Pſal*18.11. he was not able to behold the *ſhecina* or glory that dwelt in the holieſt there was no externall light that came there, but the Lambe was the light, and when we ſhall be glorified wee ſhall not ſee that inacceſſible light in which hee dwelleth.

In what things they were alike.

How the Lord is ſayd to dwell in a cloud.

So in the holyeſt both in the Tabernacle and temple there was no light but the light of the Candleſtick, for there were no windows in the Temple to give light to it, and it was compaſſed round about with Chambers that it could have no light.

no light in the Temple but that which the lampe gave.

Ob. 1 *Sam.* 3. 3. *And ere the lampe of God went out in the Temple of the Lord where the Arke of God was, and Samuel was layd downe to ſleepe.* Then it may ſeeme that they had other light, than the light of the candleſtick.

Anſw. *Before the lampe of God went out,* that is, before the lampes were changed by the Prieſts, and new lights added; and the ſignification of this was, the Church ſhould be directed by no light but by the light of the Word, 2 *Pet.* 1. 19. *We have alſo a more ſure word of Propheſie, whereunto yee doe well that yee take heede, as unto a light that ſhineth in a darke place, untill the day dawne, and the day-ſtarre ariſe in your hearts.*

The Court of the Prieſts was not covered. There was a court for the Prieſts both in the Tabernacle and Temple, and it was not covered above, to ſignifie, that the Church here, hath more of the light of nature than of the light of grace.

Againe, the Tabernacle and Temple had the like implements both in the Holieſt, and Holieſt of all.

And laſt, the Tabernacle and the Temple ſerved for the ſame uſe for Gods worſhip.

In what things the Tabernacle and Temple differed Now let us ſee wherein they differed. Firſt, the Tabernacle was moveable, and the other was fixed; the moveable Tabernacle ſignified our eſtate and condition here, and the Temple which was unmoveable ſignified our eſtate in future glory.

The Tabernacle had not the court of the Gentiles. Secondly, the Temple was much more large than the Tabernacle; the Tabernacle had not the court of the Gentiles as the temple had, there was but one golden candleſticke in the Tabernacle, and ten in the Temple, 1 *King.* 7. 49. So in the Tabernacle was but one braſen Laver, & in the Temple there were ten: ſo there were but two Cherubims in the Tabernacle, but foure in the Temple.

Laſtly, the Tabernacle indured not ſo long as the Temple did; and when the Tabernacle had no uſe, it was layd up in the Temple. The

The Concluſion of this is, the Tabernacle gave place to the Temple: So both the Temple and the Tabernacle gave way to Ieſus Chriſt, who was both the true Tabernacle and Temple, and of whom they were but types.

Concluſion.

EXERCITAT. IIII.

Of the Arke.

A Ceremoniall Appendix of Command 2.

Exod.25.17. And thou ſhalt make a Mercie ſeate of pure Gold, &c. verſ.22. and there I will meete with thee, and I will commune with thee from above the Mercy ſeat, betwixt the two Cherubims which are upon the Arke of the Teſtimony.

THe Arke was that place from which the Lord gave his anſwers to his people, & therefore it is called *Debhir, his ſpeaking place*, 1 *King.*6.23. and it was a type of Chriſt, by whom God ſpeaketh to his Church, and it was called *his ſtrength*, *Pſal.*132.8. and 78.61. and *his glory*, 1 *Sam.*4.20. and the *King of Glory*, *Pſal.*24.7. and the *place of the ſoles of his feete*, *Eſay.*43.7. and *his footeſtoole*, *Pſal.*99.5.

The divers names given to the Arke.
דְּבִיר *adytum quaſi Oraculum Gel. loquutorium dictum quod deus inde reſponſa daret.*

How is it both called *the place of the ſoles of his feete*, and *his glory*?

Queſt.

Becauſe all which is in God is glorious, there is no baſe thing in him. If the feete of thoſe who preach the Goſpel be beautiful, *Rom.*10.15. much more all that is in him is beautifull and glorious.

Anſw.

The Arke called the propitiatorie.

שְׁכִינָה *divinitas, gloria divina inter homines habitans a* שָׁכַן *habitare.*

The Arke is called the propitiatory, *Rom.* 3.25. 1 *Ioh.* 2.2. which covereth our ſinnes, and it covereth the Tables of the Law that it ſhould not riſe up againſt us to condemne us, *Shecina*, or the majeſtie of God dwelt upon this Arke, it was called *ſhecina*, from *Shacan, habitare*, and it ſignified Chriſt dwelling with men, *Reve.* 21.3. *Zach.* 2.10.

Why the Cherubims looked downeward.

The Cherubims ſtood upon the mercieſeat with their faces looking downeward towards the propitiatory, and *Peter* alludeth to this, 1 *Pet.* 1.12. *which things the Angels deſire to looke unto*, the Angels looke downe to the propitiatory, but they looke not one towards another; For then they ſhould have had their faces towards *ſhecina*, the glorious majeſtie which they could not endure to behold; and here is our comfort, that we may behold God in Chriſt, when the vaile of his fleſh is put betwixt us and him to cover his majeſtie, for otherwayes he were a conſuming fire and we could not behold him.

The people were commanded to worſhip before the Arke.

The Lord commanded them to bow before the Arke, and to *worſhip at his footeſtoole*, *Pſal.* 99.5. the reaſon was; becauſe the divine majeſtie dwelt there.

They worſhipped before the Arke becauſe the glory of the Lord dwelleth there.

The Lord dwelt in the cloud, in the pillar of fire, in the rocke, and in the buſh, *Deut.* 33.16. *for the good will of him who dwelt in the buſh.* So the Lord is with his ſacrament, ſo the Lord appeared in majeſtie, and ſo he dwelt amongſt us in the fleſh here. They were not to bow before him when he appeared in his types, as in the cloud, in the buſh, and in the fyre; neyther when hee manifeſteth himſelfe in his Sacraments, but when hee manifeſted himſelfe in the fleſh, and united our nature hypoſtatically to his God-head, here wee are to worſhip him: and ſo when he appeared in glory and majeſtie above the Arke betwixt the Cherubims, they were bound to worſhip him, and when he appeared in

in the Temple, *Esay.* 6.

A threefold Arke

The Lord had a threefold Arke, first, a fluctuant Arke, as that Arke of *Noah*. Secondly, an ambulatory Arke which was the Arke in the Wildernesse, and before the Temple was builded, and thirdly, the fixed Arke in the Temple.

תֵּבָה

What the Arke of *Noah* signified.

The fluctuant Arke of *Noah* signified the tossed and troubled estate of the Church in the world here, it is represented also by the ship in which Christ and his Apostles were; this ship was mightily tossed, and Christ was sleeping in the meanetime in the ship, the Disciples cryed out and bad Christ awake, for they were ready to perish, and Christ awoke and calmed the storme; the fluctuant Arke is like the Church tossed to and fro, and Christ in the meane time seemeth to be sleeping, yet he hath a care that the barke perish not.

אָרוֹן *arca*

The second Arke was that which *Moyses* made, and it was the ambulatory Arke, this Arke remained in the Tabernacle from the dayes of *Moyses* untill the dayes of *Eli*, and then they brought it out against the *Philistims*, where it was taken by them, 1 *Sam.* 4. 11. After that the *Philistims* had taken it, they caried it to their five Cities, *Asdod, Gath, Ekron, Eskalon and Gaza*, 1 *Sam.* 5. and there it remained *in the countrie of the Philistims seven monthes*, 1 *Sam.* 6. 1. but when the Lord plagued them, they sent it away upon a new cart to *Bethshemesh*, but the Lord smote the men of *Bethshemesh* also, because they looked into the Arke, therefore *they sent for the men of Keriath-jearim to fetch the Arke*, So they brought it to *Keriath-jearim* where it remained in the house of *Aminadab, in the hill*, 1 *Sam.* 7. 1. and from them it was caried into the house of *Obed-Edom* the *Gittite*, 1 *Chron.* 13. and from thence to *Davids* house at *Ierusalem*, where hee made a Tent for it, the

The places whereunto the Arke was caried after it was separated from the Tabernacle.

Arke was never in *Gibea*, for that was in the Tribe of *Benjamin*; neyther did *Aminadab* dwell in *Gibea*, but *Kirsath-jearim*, which was in the Tribe of *Iuda*; this error that it was in *Gibea* arose of this, becauſe they tranſlated *gibhgna*, *Gibea*, a proper name, whereas it ſhould be tranſlated *A hill*, *appellativè*, and *Aminadab* dwelt in this hill, 2 *Sam.* 6.2.3.

גִּבְעָה *mons, appellative hic ſumitur & non proprie.*

The Arke is ſayd to reſt in the Temple.

The third Arke was *Salomons* Arke which he ſetled in the Temple of *Ieruſalem*, the ſame in ſubſtance, but wandring before; it had more Cherubims than it had when it was in the Tabernacle, there were but two Cherubims in the Tabernacle, but foure in the Temple. And now it is ſayd to reſt, 1 *Chron.* 23.25. *The Lord God hath given reſt to his people*, and in regard of the unſtayednesse of it before *Moyſes* ſayd to the people, *ye are not yet come to your reſt*, *Deut.* 12. 9.

Why the ſtaves were not taken from the Arke in the Temple.

But it is to be obſerved, that when it was ſetled in the Temple, the ſtaves which caried it were not taken away; although they were hid and did not appeare, as they did when the *Coathites* caried it, *yet the ends of the ſtaves were ſeene out in the holy place before the Oracle*, 1 *King.*8. 8. this was done to let the Iewes underſtand, that if they abuſed this Arke, the Teſtimonie of his preſence, and put their truſt onely in it; that the ſtaves were readie to be pulled out againe to carry it from them.

Concluſion.

The Concluſion of this, although the Arke was the pledge of Gods preſence to the Iewes, and ſanctified the places where it came, as *Salomon* ſayd, *The places are holy whereinto the Arke of the Lord hath come*, 2 *Chro.*8. 11. yet it was but the furniture of *a worldly ſanctuary*, *Heb.*9.1. and under the Goſpel to be done away, that men ſhould ſay no more *the Arke of the covenant of the Lord: at that time they ſhall call Ieruſalem the throne of the Lord*, *Ier.* 3.16. the Church then ſhall be his Arke, and he ſhal ſit upon it, becauſe it ſhall be ſanctified, & all ſhal have acceſſe to the holieſt.

EXER-

EXERCITAT. V.

Where they worshipped when the Arke and Tabernacle were separated.

A ceremoniall appendix of Command. 2.

1 *King.* 3. 4. *And the King went to Gibeon to sacrifice there; for that was the great high place, a thousand burnt offerings did Salomon offer upon that Altar.*

The Tabernacle removed from *Shilo* after the Arke was taken out of it.

MOyses Tabernacle was removed from *Shilh*, *Psal.* 78. 60. *He refused the Tabernacle of Shiloh*; and it seemeth to have beene transported at that time, when the Arke was taken out of it, and the *Philistims* had overcome the *Israelites*, 1 *Sam.* 4. 11. It was removed from *Shilo*, *Jere.* 17. 12. *But goe yee now into my place which was in Shilo; where I set my name at the first, and see what I did to it*, and *Psal.* 78. 67. *Moreover he refused the Tabernacle of Ioseph, and chose not the Tribe of Ephraim, but he chose the Tribe of Iudah: the Mount Sion which he loved*, that is, hee rejected *Shiloh* which stood in the Tribe of *Ephraim*, and the Tabernacle of *Ioseph*, because *Ephraim* was *Iosephs* sonne.

The Tabernacle caried to *Nob*.

The Tabernacle was transported from *Shiloh* to *Nob*, a Citie of the Priests unto which *David* did flie; from thence it was transported to *Gibeon*, a Citie in the Tribe of *Benjamin*, where it remained untill *Salomon* brought it to *Ierusalē*, 2 *Chro.* 1. 3. *And Salomon & al the Congregation with him went unto the high place which was in Gibeon; for there was the Tabernacle of the Congregation of God, which Moyses the servant of God had made in the Wildernesse.*

Salomon brought the Tabernacle to *Ierusalem*.

From

From thence *Salomon* brought the Tabernacle of the Congregation into the Temple of the Lord, 2 *Cor.* 5. 5. 6. 7. *And the Prieſts brought the Arke of the covenant of the Lord unto his owne place*; but the Tabernacle, as the Hebrewes ſay, was layd up without any more uſe.

Queſt. When the Arke and the Tabernacle were ſeparated, whether might they worſhip in any other place then before the Arke or the Tabernacle?

Anſw. Who might ſacrifice in other places then at the Arke or Tabernacle.

Theſe who had an extraordinarie warrant, as *Salomon*, *David*, and ſuch, ſacrificed in other places; as *Samuel* ſacrificed at *Rama*, and *David* built an Altar in the threſhing floore of *Arauna* the *Iebuſite*, and ſacrificed there; and the Hebrewes ſay, *Aram privatam non eſſe licitam niſi Prophetis.*

Sometimes the ſacrifice, Prieſt and place are changed.

In extraordinary ſacrifices yee ſhall ſee ſometimes the place onely changed, as in *Samuel* and *Davids* ſacrificing; ſometimes the Lord changed the place, the ſacrifice, and the Prieſts; he changed the ſacrifice when *Gideon* had prepared a Kid for a feaſt to the Angell, the Kid was onely to bee offered in a ſacrifice for the ſinne of the Prince, *Leviticus.* 4. 2. yet hee offered the Kid here; then no ſacrifice was boiled before it was offered; but this was boiled firſt, and then offered; then he offered the bread for the meat offering, and the broth for the drinke offering: and the Prieſt was changed, the Angell was the Prieſt, and *Gideon* was the Levite; and laſt the place was changed. The Lord who is the lawgiver, and giveth lawes to men, and not to himſelfe, he may change time, place, and perſon as he pleaſeth.

Gideons ſacrifice.

Queſt. What are we to thinke of *Salomons* ſacrificing in *Gibeon*, 1 *King.* 3. 3. *And Salomon loved the Lord walking in his ſtatutes, as David his father, onely hee ſacrifized and burnt incenſe in high places.*

Anſw. *Salomon* ſacrificed upon the braſen Altar which was in

in *Gibeon*, as his father did, 1 *Chr.*1.30. this is not set downe as a blemish to *Salomon*, as if he had done any thing otherwise then his father; *for he loved the Lord, and walked in his statutes as his father David*: and *rak* here is not *particula exceptiva vel exclusiva*, but onely *restrictiva*; that is, he sacrified in no other places, but onely in the place where hee saw his father sacrifice.

Salomon sinned not in offering in *Gibeon*.

רק *est particula restrictiva, non exclusiva vel exceptiva.*

What are we to thinke of the peoples sacrificing in the high places before the Temple was built, 1 *King.*3. *onely the people sacrificed in the high places; because there was no house built unto the name of the Lord in these dayes.*

Quest.

Some answer that there were three sorts of those who sacrificed in those dayes, first, those who sacrificed to the true God in a place appointed by him; secondly, some sacrificing to the true God, but in a place not appointed or allowed; and thirdly, some sacrificing to Idols in a place not appointed by him: and they make the people sacrificing in high places because the Temple was not built yet, to be worshippers of the second sort; but if we shall looke in what sense the high places are taken usually in the Scriptures, we shall finde that they signifie a place where they worshipped false gods.

Answ.

Three sorts of those who sacrificed before the Temple was builded.

The high places in the Scriptures usually are taken in an evill sense.

What Altars are these, *Psal.*84.3. which *David* speaketh of when he saith, *yea the Sparrow hath found a house, and the Swallow a nest for her (else where she may lay her young ones, even thine Altar*; Seeing no uncleane thing was permitted to enter within the Temple; and the Hebrewes write, that there was *cele gnorebh* a scar-crow set up upon the Temple to fright the foules, that they might not come neare it.

Quest.

כֹּלֵא עֹרֵב *inhibens corvum*

By the *Altars* here, are meant the Altars which were built in the high places to the Lord by the Prophets,

Answ.

What Altars are meant that *David* speaketh of.

before the Temple was built; for as yet *Salomons* Temple was not builded: or it may be ſayd that *David* ſpake this by the ſpirit of propheſie, of the Altars in the time of the captivitie, when the Swallowes built their neſts in the ruins of the Altars.

Queſt. What Altars doth *Elias* meane of, when hee ſaith, *they have deſtroyed thine Altars*, ſeeing now there were no Altars in the highplaces, which were the Lords Altars?

Anſw. *They have deſtroyed thy Altars*, that is, all the meanes of thy worſhip; or if we take the Altars literally, it may be underſtood of thoſe Altars built by the Prophets extraordinarily after the Temple was built, as *Elias* built an Altar in mount *Carmel*.

By Altars is meant the meanes of Gods worſhip.

The Iewes adde farther, that all the times that they ſacrificed upon theſe Altars, they ſacrificed a female and not a male, 1 *Sam.* 7. 9. *vajagnalehu, & obtulit ipſum*; but the critickes of the Iewes, the *Maſoreth* readeth it *vajagnaleah*, that is, they offered a female upon theſe Altars, and not a male.

וַיַּעֲלֵהוּ
וַיַּעֲלֶה
וַיַּעֲלָה

It was a fault to offer in the high places after the Temple was builded.

Offering of ſacrifice upon the high places was found fault with after the Temple was built; *Iehoſaphat* is blamed for this, that he tooke not away the highplaces, 1 *King.* 22. 43. and likewiſe *Aſa*, 1 *King.* 15. 14. becauſe he tooke not away the high places; but the Lord commended *Ezekiah* much for taking away the high places, yet *Rabſache* blamed him for taking away theſe high places and Altars, *Eſay* 36. 7.

Concluſion. The Concluſion of this is, the Lord by degrees withdrew his typicall preſence from the Iewes, firſt, he ſeparated the Arke and the Tabernacle, ſecondly, the Arke from the Temple, thirdly, hee deſtroyed the Temple, that they might looke onely to him who was both the Arke, the Tabernacle, and the Temple.

EXER-

EXERCITAT. VI.

Of the ſituation of the Citie of Jeruſalem.

A ceremoniall appendix of Command. 2.

Pſal. 48. *Beautifull for ſituation, the joy of the whole earth is mount Sion, on the ſides of the north the City of the great king.*

The Hils compaſſed *Ieruſalem*.

Ieruſalem was compaſſed about with Hils and Valleyes, the Hiles were *Gareb*, *Calvarie*, *Gihon*, *Aceldama*, *Olivet*, the Valleyes were the Valley of dead *Carkaſes*, *Tyropæum*, the Valley of *Iehoſophat* or *hinnon*, or the Kings dale.

The Hils upon which *Ieruſalem* ſtood.

The Citie it ſelfe ſtood upon foure Hils, *Sion* towards the ſouth; *Akra* towards the north, upon which *Salem* ſtood; *Moriah* betwixt *Sion* and *Akra*; and *Bezetha* betwixt *Akra* and *Moriah*; and betwixt *Sion* and *Moriah* lay the great gulfe of *Millo*.

Some memorable things done on every one of the Hils.

Vpon every one of theſe hills there is ſome notable thing to be obſerved: upon mount *Gareb* all the Lepers were put, therefore it is called, the hill of Scabbes, *Iere.* 31. 39. upon mount *Calvarie* Chriſt was crucified; upon *Gihon Salomon* was anoynted King; In *Aceldama* was the *potters field* which was bought with *the price of the juſt one*, for the *buriall of ſtrangers*, *Amos* 2. 6. *Act.* 1. 19. upon mount *Olivet* Chriſt was taken up to Heaven.

The Citie of *David* ſtood in *Sion*.

Vpon mount *Sion* ſtood the fort of the *Iebuſites*, which *David* taking in afterwards, called it the Citie of *David*, there he built his houſe.. In mount *Akra* ſtood the old Citie *Salem*, where *Melchizedeck* dwelt, and it is called

הַקְּרָה *obviam veniens.*

Akra from *hakkara*, *obviam venit*, becauſe there hee met *Abraham* and bleſſed him when he returned from the ſlaughter of the Kings, *Gen.* 14. 19. Vpon mount *Moriah Abraham* would have offered his ſonne *Iſaac*, *Gen.* 22. and there the Angell ſtood with a drawne ſword in his hand above the threſhing floore of *Arauna* the *Iebuſite*; and upon this mount afterwards was the Temple of *Salomon* builded.

In mount *Moriah Abraham* would have offered his ſonne.

In *Bezetha* was builded the new towne of *Ieruſalem*, called *forum inferius*, in reſpect of *forum ſuperius* that was in *Sion*. To the north of *Bezetha* and *Akra* ſtood the new towne builded by *Hezekiah* which he compaſſed round about with a wall called *murus tertius*, for the firſt wall was builded by *David* round about *Sion*, even to the Sheep-gate; the ſecond wall was builded by *Salomon* round about *Bezetha*, and joyned with the firſt wall at the Sheepe-gate; the third wall was builded by *Hezekiah* joyning it to the old wall of the City *Salem*, and compaſſed round about mount *Akra* to the water gate, where it joyned with the ſecond wall.

The new towne of *Ieruſalem* ſtood in *Bezetha* called the upper Mercat.

Millo was a deepe gulfe lying to the north of *Sion*, & to the ſouth of *Moriah*; this gulfe *Salomon* filled up when he builded his owne houſe, the Queenes houſe and the houſe of *Lebanon*.

The gulfe *Millo*.

Mount *Sion* in which the City of *David* ſtood, was called the upper towne, and the reſt that were towards the north of it, *Salem* and *Bezetha*, were called the nether towne, and to this the Apoſtle alludeth, *Gal.* 4. 25. *Ieruſalem* which is beneath, and *Ieruſalem* which is above; *Ieruſalem* which is above ſignified anogogicallie the triumphant Church, but allegorically the free children begotten within the covenant of grace; and *Ieruſalem* below ſignified the children of the bond woman; and for this cauſe it is put in the duall number *Ieruſalayim*,

שֶׁל מַעְלָה יְרוּשָׁלַיִם *Ieruſalem ſuperior.*

שֶׁל מַטָּה יְרוּשָׁלַיִם *Ieruſalem inferior.*

Ieruſalaym; becauſe it conſiſteth of two Cities which the Greekes call ἀνώτολιν & κατώτολιν. So *Iacobs* armie is called *mahanaïm*, conſiſting of two armies, one heavenly, another earthly; to theſe two *Salomon* compareth the Church, *Cant* 6.13. *what will yee ſee in the Shulamite; as it were the company of Manaham, or two armies*, ſhee conſiſted partly of Citizens in the triumphant Church, and partly of Citizens in the militant.

יְרוּשָׁלַיִם

Ieruſalem is ſometimes called *Sion*, and ſometimes *Moriah*, and *Sion* is called, *the hill of God*, *Pſal.* 68.15. that is, an excellent hill; for the Hebrewes wanting the ſuperlative, they ſupply it by adding the name God, by which they underſtand that which is moſt excellent and great in that kind, *Pſal.* 80.11. *The trees of it were like the Cedars of God*, that is, excellent Cedars, So 1 *Sam.* 18.10. *the evill ſpirit of the Lord came upon Saul*, that is, a very evill ſpirit. So *Ieruſalem* is called *the daughter of Sion*, that is, *Sion* herſelfe, as the Sonne of man, that is, a man.

Ieruſalem is ſometimes called *Sion*, and ſometimes *Moriah*.

When *Ieruſalem* and *Sion* are ſet together, they are ſo to be underſtood, as a repetition of the ſelfe-ſame thing for the more earneſt expreſſion, as *Zach.* 9.9. *O daughter of Sion, O daughter of Ieruſalem*, here the explaining of the one word by the other, carieth a great weight with it. So *Pſal.* 92.9. *For loe thine enemies, O Lord, for loe, thine enemies, O Lord, ſhall periſh*, that is, they ſhall ſurely periſh.

Ieruſalem and *Sion* put together for the more earneſt expreſſion.

Moriah is alſo taken for all the hils whereupon the City ſtood, *Gen.* 22.2. *Goe to the Land of viſion*, that is, to the land of *Moriah*, but *Abraham* ſeeing that excellent viſion, *verſ.* 14. of which Chriſt ſpake, *Ioh.* 8.56. *Abraham rejoyced to ſee my day*, he appropriated the generall name, particularly to this mountaine, and called it *Moriah*.

Moriah taken largely for all the hils in *Ieruſalem*.

How is *David* ſayd to bring the head of *Goliah* to

Queſt.

Ieruſalem, 1 *Sam.*17.54. ſeeing he had not taken in *Ieruſalem* a long time after?

Anſw. That part of *Ieruſalem* which ſtood in the tribe of *Benjamin* was taken in by *Saul* before, and to this part *David* brought the head of *Goliah*; but the other part was poſſeſſed ſtill by the *Iebuſites* untill *David* was crowned King both over *Iſrael* and *Iuda*, and the firſt victory that he got after he was crowned King over both *Iſrael* and *Iuda*, was over the *Iebuſites*.

Ieruſalem is called *the midſt of the earth*, *Ezek.*38.12. in the originall *Tabbur*, *umbilicus*, becauſe it ſtood upon the hils, as the Navell doth in the Bodie; by this is underſtood that parable of *Gaal*, *Iudg.*9.37. *Behold people came downe from the Navell of the earth*, that is, from *Ieruſalem*, hence all the Regions round about *Ieruſalem* take their denomination from the ſituation of it, *Pſal.*89.12. *the north and the ſea thou haſt created them*, and it is called the north in reſpect of *Ieruſalem*. So *Pſalm.*107.3. *From the Eaſt, and from the Weſt, and from the North, & from the ſea.* Here the mediterranean Sea in the Scriptures is put for the South in reſpect of *Ieruſalem*; therefore the ſituation of the heavens is not taken from the body of man in the Scripture, as the Philoſophers ſay, but from the Lord dwelling betwixt the Cherubims in the weſt end of the Temple of *Ieruſalem*; who ſitteth betwixt the Cherubims, looking alwayes towards the Eaſt, and then his right hand was to the South, and his left hand to the North, *Pſal.*68.4. extoll him, *qui equitat ſuper ad occaſum*, *who rideth upon the weſt*; becauſe the Cherubims ſtood in the weſt end of the Temple.

The Concluſion of this is, *Ieruſalem* being in the center of the earth, and the line of the Goſpel going out from it to be preached through the whole earth, to gather in the Church of the Gentiles to the Iewes, whereby they might make a compacted Citie; therefore glorious things

טַבּוּר *umbilicus, metaphorice Locus editus.*

why *Ieruſalem* is called the midſt or the navil of the earth

Other countries take their denominations from the ſituation of *Ieruſalem*.

The ſituation of the heavens is taken from the Lord dwelling betwixt the Cherubims.

עֶרֶב *eſt veſpera occaſus* עֲרָבָה *eſt locus campeſtris, et pluraliter* עֲרָבוֹת *Coeli: hinc eſt quod quidam verterunt Equitat ſuper ad Occaſum: Alii, Inſidet amœnitatibus: Alii, Equitat ſuper Cœlos.*

things are ſpoken of it. So *Ier.*3.17. *All the Nations ſhall be gathered unto it, to the name of the Lord to Ieruſalem*, in the originall it is, *Venikevu*, They *ſhall run in a line*; for the Goſpel went out from *Ieruſalem, the ſound thereof went to the ends of the earth, Pſal.*19.5. in the originall it is, *the line thereof*: for *Ieruſalem* was as the center, and the lines went from the center to the ends of the whole earth, and the ſame way that the lines went out from it: So ſhall all Nations returne by the ſame lines, and bee gathered in to *Ieruſalem* which is above.

וְנִקְוּוּ קָוִּם

linea eorum.

EXERCITAT. VII.

In what Tribe the Temple ſtood.
A ceremoniall appendix of Command. 2.

*Ezek.*43.12. *This is the Law of the houſe, Vpon the top of the mountaine the whole limit thereof round about ſhall be moſt holy: behold this is the Law of the houſe.*

Why the Tribes were kept diſtinct.

THat we may the better underſtand to what Tribe the Temple of *Ieruſalem* did belong, we muſt marke that the Lord commanded in his Law that neyther the Tribes, their poſſeſſions, nor generations ſhould be confounded; to the end, they might know of what Tribe Chriſt ſhould come, who was to come of the ſeede of *David* according to the fleſh: therefore he cauſed to divide the Land into Tribes, *Num.*36.2. and he commanded that they ſhould not diſpone of their poſſeſſions eyther amongſt themſelves, or to ſtrangers; therefore if a poore man for poverty had morgaged his poſſeſſion, the Lord appointed the yeere of Iubile that it might returne to him againe that yeere, *Levit.*15.10.

Now

To which Tribe the Temple belonged.

Now *Iuda* having gotten his lot, and *Benjamin* his (for upon theſe two Tribes the Temple did ſtand) the queſtion is, to which of theſe it did belong? for ſometimes it is given to the Tribe of *Iuda*, *Ioſh.* 15. 63. *as for the Ieluſites the inhabitants of Ieruſalem, the children of Iſrael could not drive them out, but the Iebuſites dwell with the children of Iudah at Ieruſalem unto this day*, In the originall it is, *Iaraſh*, *exhereditare*, to caſt them out of their poſſeſſions. Sometimes to the Tribe of *Benjamin*, *Iudg.* 1.25. *Ioſh.* 18.20. and *Nehe.* 11.24. *Ieruſalem* could not belong to them both alike, for mount *Moriah* ſtandeth betwixt the upper and lower Citie, the upper belonged to the Tribe of *Iuda*, and the lower to *Benjamin*, but to which of the Tribes doth mount *Moriah* belong? it ſeemeth to be aſcribed to the Tribe of *Benjamin* by the teſtament of *Iacob*, as the ſcepter to the Tribe of *Iuda*; for *Iacob* ſaith in his teſtament, *Benjamin ſhall ravine as a Woolfe: in the morning he ſhall devoure the prey, and at night he ſhall divide the ſpoyle*. *Gen.* 49.27. by which is ſignified the Altar upon which the ſacrifices were burnt, and the blood powred out at the foote of the Altar: for the Prieſts killed the ſacrifice in the morning, and divided the ſpoyle, that is, the things which they had gotten from the people, they divided amongſt themſelves at night; they call the Altar the ravening Woolfe, and the Prieſts the dividers of the ſpoyle.

יָרַשׁ
verbum contrarię ſignificationis

The Temple aſcribed to the Tribe of *Benjamin*.

Why *Benjamin* is called a ravening Woolfe.

Againe the Tribe of *Iuda* vendicateth the Temple to them, *Pſal.* 78.67. *he refuſed the Tabernacle of Ioſeph, and choſe not the Tribe of Ephraim; but choſe the Tribe of Iuda, the mount Sion which he loved, and he built his ſanctuary like high places, like the earth which he hath eſtabliſhed for ever*, meaning the Temple, which was builded in this Tribe.

The Temple aſcribed to the Tribe of *Iuda*.

But that we may decide the queſtion, we muſt marke that the Temple was builded upon mount *Moriah*,

2 *Chron.* 3. 1. this mount *Moriah* was divided from mount *Akra* by a great valley, but in the time of the *Macchabees* they filled up this valley, that they might joyne the Citie to the Temple, and made the top of mount *Akra* lower, that they might ſee the Temple in the Citie.

The Temple was builded upon mount *Moriah.*

The upper and the neather Citie were divided by a great valley which *Ioſephus* calleth *Tyropœon*, & in the Scriptures *Millo.* If the line be drawne through this valley, then it leaveth *Sion* towards the South in the Tribe of *Iuda*, and mount *Moriah* with *Salem* and *Akra* towards the North, in the Tribe of *Benjamin*, but if the line be drawne through the valley which was filled up by the *Maccabees*, then mount *Moriah* is conjoyned with *Sion* in the Tribe of *Iuda*; for the Temple was builded in the threſhing floore of *Arauna* the *Iebuſite*; and the *Iebuſites* dwelt upon mount *Sion*: therefore the diviſion by this valley cannot ſhew us in what Tribe the Temple ſtood; So that we muſt ſearch out another line, which ſeparateth the Tribe of *Iuda* from *Benjamin*; which line being to the north of *Iuda*, muſt be upon the ſouth of *Benjamin*, the two extreames of this line are ſet downe, *Ioſh.* 15. 5. where he deſcribeth the borders of *Iuda*; the eaſt part of the line tendeth towards the dead Sea, at that part where *Iordan* entereth into it, called *Lingua maris*; and the weſt part of the line tendeth towards the great Sea, called the mediterranean Sea; theſe are his words; *For the eaſt border was the ſalt Sea, even to the end of Iordan*, this was the dead Sea where *Sodome* and *Gomorra* ſtood, *And their border in the north quarter, was from the bay of the Sea, at the uttermoſt part of Iordan, Ioſh* 15. 5. This was towards the eaſt, the line was ſtretched forth towards the weſt to *En-rogel* wch is a fountaine in the valley of *Hinnom* where the valley *Tyropœon* endeth. Now

How the upper and neather Citie of *Ieruſalem* were divided.

The line which divided *Iuda* from *Benjamin* reached from the dead Sea to the Mediterranean Sea.

The line commeth from *En-rogel* thorow the valley of *Hinnom* to the tongue of the Sea.

if yee will ſtretch out the line from the fountaine of *En-rogel* to the tongue of the Sea, it muſt be drawne through the valley of *Hinnom*, to the north of mount *Sion*, and then it is ſubjoyned, *verſ. 9.* (ſpeaking of *Moriah*) *and the border was drawne from the top of the hill unto the fountaine of the water of Nephtoah*, which is over againſt *Hinnom* towards the weſt, and to the valley of *Rephaim* towards the north, for *Ioſh.* 18. 16. maketh mention of two valleyes, one towards the eaſt of the Citie, called *Hinnom*, upon the weſt of which lieth the hill *Moriah* and the Temple; the other valley is called the valley of *Rephaim* or *of Gyants*, lying towardes the weſt and ſouth of mount *Sion*, then the north part of that valley muſt ſtretch towards mount *Moriah*, and the line which divideth the Citie and the mountaine thereof to wit *Moriah* in two parts, muſt touch the valley of *Rephaim* towards the north, the ſame diviſion is ſet downe, *Neh.* 11. 24. So that *Benjamin* had the north ſide of this line, and *Iuda* the ſouth, and the line ſtretching over the top of mount *Moriah*, it went through the middle of the Temple, and through the holieſt of all; ſo that the one halfe of the Temple ſtood in the Tribe of *Iuda*, and the other in the Tribe of *Benjamin*; the one halfe of the Arke in the one Tribe, and the other in the other; and of the foure Cherubims, two ſtood in one Tribe, and two in another; and God himſelfe ſitting betwixt the wings of the Cherubims is ſayd *to dwell* (*cethephau*) *betwixt his ſhoulders*, that is, in *Ieruſalem* where the Temple ſtood in the very borders of *Iuda* and *Benjamin*. *Catheph* ſignifieth the borders or marches, as if he ſhould ſay, he ſhall dwell in the very outmoſt borders of *Iuda* and *Benjamin*.

The line goeth directly over the top of Mount *Moriah*.

The line goeth through the midſt of the Temple, the holieſt, and holieſt of all, and betwixt the Cherubims.

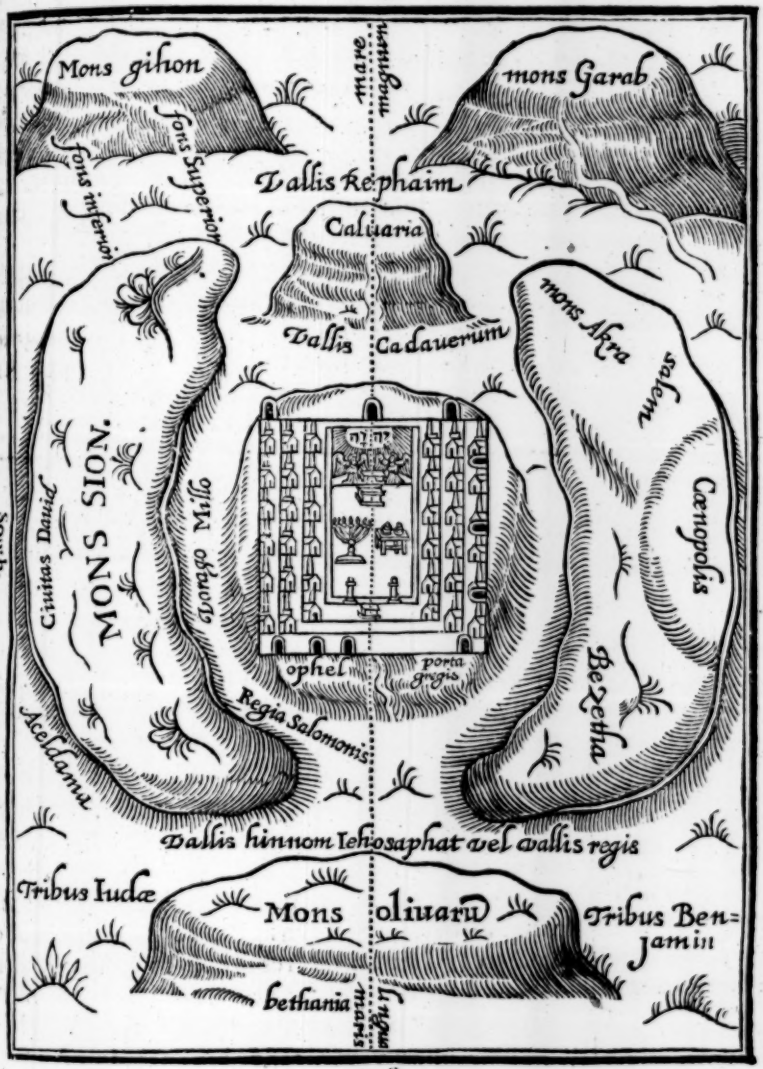
How God is ſayd to dwell betwixt his ſhoulders.

כתף *humerus vel extremitas alicujus rei.*

Now for the better underſtanding of theſe things which haue beene ſpoken before, marke this figure following.

And

West.



South. North.

East.

And for this cause it was that *Salomon* had in his throne twelve Lions upholding it, but on the seat where he sate and leaned his armes, there was a Bullock and a Lyon; the Lyon for *Iuda* and the Bullock for *Benjamin*: by which was signified; when ten Tribes should bee rent from his crowne, that *Iuda*, and *Benjamin* should cleave together and uphold the Temple; both *Iuda* and *Benjamin* went in captivitie together, came home together, and builded the Temple together.

Why *Salomons* Throne had a Bullock and an Oxe.

Conclusion.

The Conclusion of this is, the kingdome and the priesthood should never be separated; for most of the Priests dwelt in the lower citie in the Tribe of *Benjamin* and the kingly Scepter was in *Iuda* the upper Citie.

EXERCITAT. VIII.

Of the Temple of Ierusalem. Commandement 2.

1 *King.* 8. 30. *Hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray towards this place.*

THe Lord made choise of this Temple, not so much for himselfe as for his people; for *God dwelleth not in houses made with hands, Act.* 7. 48.

The Lord causes to build the temple not so much for himselfe as for mans cause.

God fitting himselfe to mans capacitie, doth as a Prince useth to doe; for as a Prince maketh choise of some great Citie for his residence; so doth the Lord make choise of *Ierusalem*: therefore it is called *the Citie of the great King, Matth.* 5. 36. and as a prince hath his palace within a great Citie; so hath the Lord his Temple

The Lord compared to a Prince in his princely house.

ple within *Jeruſalem*; and therefore it is called the *place of his habitation*, *Pſal.* 76. 2. and as a Prince hath his palace diſtinguiſhed in ſo many courts: ſo was the Temple of *Jeruſalem*: and as they have their furniſhed Tables; ſo the Lord hath his Altar for his Table, *Mala.* 1. 7. and his appointed time for dinner and ſupper, were the morning and evening Sacrifices, *Pſal.* 50. 10. *Every beaſt of the forreſt is mine, and the cattell upon a thouſand hils. If I be hungry I will not tell thee.*

The Lord had his Table and appointed times, as it were, for dinner and ſupper.

This Temple was called the *throne of his glory*, *Iere.* 14. 21. So *the perfection of beauty, and the joy of the whole earth*, *Lament.* 2. 15. So *the place of his reſt*, *Pſal.* 132. 14. and 1 *Chro.* 6. 41.

It was divided into three parts, and therefore, *Iere.* 7. 4. uſeth a threefold repetition to note theſe three parts of the Temple.

The Temple divided in three parts.

The firſt was the holieſt, the *Seventy* call it δίκον, it is alſo called *Oraculum*, *Exod.* 25. 22. and it called *Sanctum Sanctorum*, the holy of the holieſt, becauſe it was ſeparated from all profane uſes, *Heb.* 9. 14. and becauſe it was holy, the Highprieſt who went into it, behoved to ſanctifie himſelfe before hee went into it, and hee was a type of Chriſt, who *was holy, blameleſſe and undefiled, and ſeparated from ſinners*, *Heb.* 26. 7.

Divers names given to the holieſt.

The ſecond part of the Temple was called ναὸν *vel Sanctum*, and here the Prieſt did foure things, firſt, hee trimmed the lampes and lighted them, ſecondly, hee cleanſed the Altar, thirdly, he prepared the Table for the ſhewbread, and fourthly, he offered incenſe.

What things the Prieſts did in the holy place.

Before they entred into the holy place, there ſtood two great pillars, *Iachin* and *Boaz*, *Stabilitie and ſtrength*, 1 *King.* 7. 21. which ſignifieth the indurance of the ſpirituall Temple the Church, *that the gates of Hell ſhould not prevaile againſt her*, *Matth.* 16. 17. So they ſignified the Apoſtles, who are called *pillars*, *Gal.* 2. 9. and likewiſe all

The two Pillars what they ſignified.

Christians, *Reve.3.12. him that overcommeth will I make a piller in the Temple of my God.*

What things were done betwixt the porch and the Altar.

Betwixt this porch and the Altar the Priests humbled themselves, and wept in the day of humiliation, *Ioel.2.17.* it was in this place that *Zacharie* was stoned to death, 2 *Chro.24.21.* So here *stood five and twenty men, with their backs towards the Temple, and their faces toward the East, and they worshipped the Sunne, Ezek.8.16.* and there was the court of the people, and last the court of the Gentiles, where the Proselytes stood when they were converted, this was fartheſt from the holiest of all; therefore it is sayd, that the *Publican stood afarre off, Luk.18.13.* meaning from the holiest, it was out of this place where Christ drove away the buyers and sellers, and the entrie to this was called the *beautifull* gate, or *Salomons* Porch, *Act.3.2.*

Why the court of the Gentils was left out.

This court of the Gentiles was to be left out and not to be measured, *Reve.11.2. but the court which is without the Temple, leave out, and measure it not; for it is given unto the Gentiles*, this was done to signifie the multitude of the Gentiles that were to be called, that this court could not containe them.

A comparison betwixt the first and second Temple.

FIrst, both the first and second Temple were builded by Iewes and *Tyrians*; the first Temple, 1 *King.5.18. and Salomons builders, and Hirams builders did hew them, &c.* So the *Tyrians* helped to build the second Temple, *Ezr.2.7.* and they signifie the diversitie of gifts which are requisite for the building of the Church, and that people of all Nations shall have accesse to the Church.

The Iewes and Tyrians were builders of the first and second Temple.

The second Temple was built after the manner of the first, the patterne of the first Temple was shewed to

David

David, and he ſhewed to it to *Salomon*: So the patterne of the ſecond Temple was ſhewed to *Ezekiel*, and hee ſhewedit to *Zerubbabel*.

The ſecond Temple was built after the manner of the firſt.

The glory and ſplendor of the firſt Temple farre exceeded the ſecond: the firſt Temple was all built of hewen and poliſhed ſtone, but not the ſecond; and where it is ſayd in the Goſpel that the *Temple was adorned with goodlie ſtones and gifts*, *Luk.* 21. 5. that is meant onely of *Solomons* Porch, & that part which looketh towards mount *Olivet*, for Chriſt ſate upon mount *Olivet* when they ſhewed him that goodly ſight; but the reſt of the Temple was not of ſuch poliſhed ſtone.

The outward beautie of the firſt Temple exceeded the Glory of the ſecond.

Secondly, the glory of the firſt Temple, it was all gilded within, and therefore it is called *gold*, *Lament.* 4.1. *How is the gold become dimme? How is the moſt fine gold changed? the ſtones of the Sanctuary are powred out in the top of every ſtreete*, but there was no ſuch gilding in the ſecond Temple.

The Temple is called gold.

Thirdly, there was no hammer heard in the building of the firſt Temple, but there was much noyſe heard in the laying of the foundation of the ſecond Temple, *Ezra.* 3.12. and in the building of it, *for with the one hand they wrought in the worke, and with the other hand held a weapon*, *Nehem.* 4.17.

The firſt Temple was built without *noyſe*, but not ſo the ſecond.

Fourthly, the firſt Temple was filled with a cloud, but not the ſecond. In the firſt Temple there came a fire from heaven to kindle the Sacrifice, but not in the ſecond; the Arke and the holy oyle were not in the ſecond, there were many more Prophets in the firſt than in the ſecond; the ſecond Temple was often defiled by the Greekes, by the Romans, by *Antiochus*; but not the firſt;

Many things wanting in the ſecond Temple which were in the firſt.

Yet the glory of the ſecond Temple farre exceeded the glory of the firſt, *Hag.* 2.9. *The glory of this latter houſe ſhall be greater than of the former, ſaith the Lord of hoaſts;*

The ſecond Temple exceeded the firſt Temple in glory.

hosts: for in this place I will give peace, saith the Lord of hosts.

How the second Temple exceeded the first.

In place of the gold in the first, was Iesus Christ in the second Temple, *in whom are hid all the treasures of wisedome and knowledge, Coloss.* 2. 3. In place of the polished and hewen stones in the first Temple, was Iesus Christ in the second Temple, *a living stone*, and his members, *as lively stones, are built up a spirituall house*, 1 *Pet.* 2. 4 5. The glory which was in the first Temple left it; but the glory of the second Temple, Iesus Christ, promiseth to bee with us unto the end of the world. *Salomon* who built the first Temple fell away to Idolatry, but *Zorobabel* who built the second Temple fell not to Idolatry; the first Temple had the holy oyle; but in the second Temple came Iesus Christ, *who was anointed with the oyle of gladnesse above his fellowes, Psal.* 45. 7. Now becausse of all these priviledges of the second Temple above the first, therefore Christ is sayd to *come to his Temple, Malac.* 3. 1.

A comparison betwixt the Temple and Christ.

All that was in the Temple were types of Christ.

EVery thing which was in the Temple, was a type of Christ; the vaile was a type of his flesh, *Heb.* 10. 20. the golden Altar, of his intercession, *Reve.* 8. 3. and the brasen Altar, of his passion.

Becausse this Temple was a type of the bodie of Christ, *Ioh.* 2. 19. *destroy this Temple, and in three dayes I will raise it up.* Therefore no man *might carry a vessell through it, Mark.* 11. 16. No man might walke upon the top of it, therefore when the Divell tooke Christ up and set him upon it, and when his slaves tooke *Iames* the Apostle and threw him downe from the top of it, they did that which was altogether forbidden to the Iewes.

The reverence that was had to the Temple being a type of Christ.

A comparison betwixt the Temple and Heaven.

THe Temple was made in weight number and measure, *Ezek.* 43. 10. and this word is applyed to the Heavens, *Ezek.* 40. 12. to teach us to make an anagogicall application from the Temple to the heavens; and therefore the Temple is called Heaven, 2 *Chro.* 6. 30. *Psal.* 11. 4. *The Lord is in his holy Temple, the Lords Throne is in Heaven.*

תָּכַן *expendit numero, pondere & mensura.*

There was a controversie betwixt the *Samaritans* and the Iewes, whether the Temple of *Ierusalem*, or the Temple of *Samaria* was the place of Gods worship. Christ endeth this controversie, *Ioh.* 4. 21. when hee saith, *The houre commeth, when yee shall neyther in this mountaine, nor yet at Ierusalem worship the father.* And to shew how that *Ierusalem* should be no more the place of Gods worship, first he separated the Arke from the Tabernacle; secondly, the Arke from the Temple; and then shortly afterwards he destroyed the Temple. *Ieremiah* complayneth in his time, that the Lord was like *a stranger in the Land, and as a wayfaring man, that turneth aside to tarrie for a night, Iere.* 14. 8. A wayfaring man that tarrieth but for a night in an Inne, hath but little care of it: So the Lord began now to bee a stranger, and to take little care of this Inne his Temple, where he was wont to lodge, and now he was to forsake it for ever.

The contention betwixt the Samaritans and Iewes for the place of Gods worship.

God removed from the Temple by degrees.

The Conclusion of this is, there is now no appointed place for the worship of God, nor ever shall bee; therefore the Iewes, who have the veile upon their hearts, are very blind, who hope yet, that the Temple of *Ierusalem* shall be built againe. When they pray, they ever turne their faces towards the Temple of *Ierusalem*; and when they see a new house builded, they marke

Conclusion.

שׁ״ע הז״ל a contraction which is שָׁחוֹר עַל חַלֵּבֶן זָכָר לְהַרְבֵּן *nigrum super album, Recordare vastationis.*

the white wall with a blacke sticke, and they leave a little space wherein they write those words, *nigrum super album*, and under this they write, *recordare vastationis*; they marke the white wall with a blacke sticke, to signifie, that they mourne, because *Ierusalem* is not built as that new wall is built; and they pray the Lord to remember the destruction of *Ierusalem*, and to have pitie upon it, and they say, *Psal.* 137.4. *If I forget thee, O Ierusalem, &c.*

EXERCITAT. IX.

Of the Cherubims.

A ceremoniall appendix of Command. 2.

Exod. 25.18. *And thou shalt make two Cherubims of Gold: of beaten Gold shalt thou make them, in the two ends of the Mercie-seat.*

כרוב *Cherubinus* a רָכַב *equitare.*

מֶרְכָּבָה הַשֶּׁכִּינָה שְׂרָפִים *Seraphin angeli quia celeritate & aspectus splendore quasi flammantes & ignei visi sunt* a שָׂרַף *ussit.*

THey are called Cherubims from the Hebrew word *Racabh* to ride, because the Lord did ride betwixt them, *Psal.* 18.10. *He rode upon a Cherub*, and *he sitteth betweene the Cherubims*, *Psal.* 99.1. therefore they are called *Mercabhak hashekina*, the Chariot of Gods Majestie.

They are also called *Seprahim* from *Saraph* to burne, because the Angels his Ministers are a flaming fyre, *Psal.* 104.4. and the fyrie Angel or the *Seraphin touched the lips of the Prophet Esay with a live-coale which hee had taken with the Tongs from off the Altar*, *Esa.* 6.6.

The first place that we reade of these Cherubims, is,

Gen.

Gen.3.24. He placed at the east end of the Garden of Eden Cherubims and a flaming Sword. And hence it is probable that the history of *Genesis* was written after that the Tabernacle was erected in the wildernesse, for *Moyses* writeth of them, as of things heard and knowne amongst the people.

The Angels are painted as young men.

They are painted as young men and not like boyes or children, and so the Angels appeared in the likenesse of young men, *Mark.16.5. And entring into the Sepulchre they saw a young man sitting on the right side cloathed in a long white garment.*

They are painted in a comely forme.

They are made in a comely forme and wel favoured, whereas the Divell (although he can transforme himselfe into an Angel of light) appeareth usually in terrible and evill favoured shapes, therefore there is but one word in the Syriacke both for the Raven, Inke, and for the Divell; because he appeareth blacke like the Raven.

רֵיהּ { *corvus* / *atramentum* / *diabolus*

The Cherubims had not foure faces but foure shapes or habits.

They are not painted with foure faces, as it is commonly holden, for *panim, facies, Eze.* 1.10. is not taken for the face, but for the forme or habite. *Luk. 9.53. And they did not receive him, because his face was, as though he would goe to Ierusalem*, that is, his habite; hee lookt as though hee would goe to *Ierusalem.* So the Cherubims in somethings they lookt like man, in their faces; they went streight up as having legges and thighs, then they were like the Lion in something, in their necke and brest like the crest of the Lion; and like the Eagle in their wings; and like the Calfe or the Oxe in their feete. Therefore those are mistaken who thinke that they had foure faces, and from them the *Egyptians* borrowed their *Sphinges*, 1 *Macchs.3.48. And they layd open the booke of the Law wherein the heathen had sought to paint the likenesse of their images*, that is, they sought to paint their Images like the Cherubims; the man in the

פָּנִים *significat aspectum, formam vel habitum.*

Cherub hath the face, becauſe man of all viſible creatures is the moſt underſtanding, and is Lord over the reſt.

What their wings ſignified.

They had wings to ſignifie their readineſſe and protection, and *David* alludeth to this, *Pſal.* 17. 18. *Hide me under thy wings*, and the King of *Tyrus* is called a Cherub, becauſe of his protecting the people that were under him, *Ezek.* 28.14.

When one forme of the Cherubims is expreſſed all the reſt are underſtood.

When a Cherub is deſcribed by any of theſe foure, all the reſt are to be underſtood. Example, 1 *King.* 7.29. *And on the borders that were betweene the ledges, were Lions, Oxen & Cherubims*; [*And*] here, is *exegeticum*, and not *copulativum*, that is, he made Cherubims which had the likeneſſe of Oxen and Lyons.

The Lord would have the Cherubims covered and not to appeare naked.

They had ſixe wings, with two they covered their faces, and with two they covered their feete, and with two they did flee, and it is probable that the Cherubims in the Tabernacle and Temple had ſixe wings alſo, although they did not flie, two to cover their faces, two to cover their feete, and two ſtretched out: their feete was covered, the Lord would not have them to appeare naked; therefore yee ſhall ſee when they appeared to men they appeared cloathed, *Act.* 1.10. *Two men ſtood by them in white apparell.* So *Mark.* 16.5. and the Preſts are commanded to put on breaches, when they come before the Lord, to cover their nakedneſſe. *Lev.* 10.26. *Ezek.* 24.18.

The wings are put for their hands.

They are made with wings, and, in that viſion of *Ezekiel*, with *hands under their wings*, *Eze.* 1.8. but where they are deſcribed with wings, and no mention made of their hands, then their wings ſerved them for hands, and ſo the Hebrews put a wing for a hand, *Pſal.* 7.4. *If there be iniquitie in mine hands*, in the Hebrew it is *becaphai*, in my wing.

כנפי *in alis vel manibus meis.*

And they appeared in theſe formes, *quæ notant Chriſti*

stitrophæum, which sheweth Christs triumph and victorie; who was borne as a man; killed as a Calfe; rose like a Lyon; and ascended like an Eagle: and so in the revelation made to *Iohn*, were *foure beasts full of eyes before and behind, and the first beast was like a Lyon, and the second beast like a Calfe, and the third beast had the face of a man, and the fourth beast was like a flying Eagle, Revel.* 4.7.

The divers formes of the Cherubims signifie Christ glorious triumph.

Now let us observe the difference betwixt the Cherubims in the Tabernacle and the Cherubims in the Temple; there were but two in the Tabernacle, and foure in the Temple; those who stood in the Tabernacle looked downeward with their faces towards the propitiatorie, but two of the Cherubims which were in the Temple, and stood upon the ground, looked with their faces to the entrie of the Temple, and they had their wings stretched out, not as their wings which stood upon the Arke in the Tabernacle; and the signification was this, that now their charge was to be extended, and the Gentiles were to be called to waite upon them also.

The difference betwixt the Cherubims in the Temple and Tabernacle.

Againe, marke a difference betwixt the Cherubims in *Ezekiels* vision, and these in the Tabernacle and Temple. In *Ezekiels* vision they are described full of eyes, but in the Tample and Tabernacle they are not so described: they are described full of eyes, πολυόφθαλμοι, to signifie that the Lord whom they attend is full of eyes, and seeth all things.

Difference betwixt the Cherubims which *Ezekiel* saw, and them in the Tabernacle and Temple.

Those Cherubims in *Ezekiels* vision moved, but these in the Temple and Tabernacle stirred not; when these moved, they moved forwards but never backeward or in a circle, they stood still at the commandement of the Lord or went forward at his commandement.

In *Esaiahs* vision they cryed *holy, holy, holy, is the Lord*

of hosts, Esa.6.13. but in *Ezekiels* vision they made but a sound or a noyse.

What an Angell is.

Of this which hath beene sayd wee may describe a Cherub or an Angell after this manner. An Angell is a creature most understanding, most strong, most swift, and most obedient. First, they are most understanding, therefore they have the face of a man, and they are full of eyes, to teach us that they exceede man in knowledge, men are but *ratiocinantes creaturæ*, and they are *intelligentes creaturæ*, they learne *hoc post hoc, sed non hoc ex hoc*, as men doe.

Quest.

Why was the blood then commanded to be sprinkled upon the Lintels of the doores of the *Israelites* in *Egypt*, but to teach them to passe by their houses, as we are led by the Signe to know the house?

Answ.

The blood was not sprinkled upon the Lintels of the doors for the Angels cause, that they might be led to know the houses by this signe, but it was to confirme the *Israelites* that the Angels should not destroy them.

אבירים
Robustissimi.

The second property of Angels is their strength, represented by the Lyon, and therefore they are called *the strong ones, Psal.78.25.* one of them killed *an hundred fourescore and five thousand in one night, 2 King.19.35.*

The third property of the Angels is their sweetnesse represented by the Eagle, one Angell killed all the first borne of *Egypt* in one night, *Exod.12.29.*

The fourth propertie is their obedience represented by the Oxe, therefore we pray, *thy will be done in earth as it is in heaven, Matth.6.10.*

Conclusion.

The Conclusion of this is, this doth minister great comfort to the faithfull, that they have such ministering spirits attending upon them continually, to keepe them in all their wayes; *Alexander* the Great slept soundly one night when the enemie was neare by him; and being

The children of God have protection by the Angels.

ing asked how he could sleepe so soundly; he answered, because *Parmenio* waked: So may the children of God *lye downe in peace and sleepe, Psal.* 4.8. because they have עירין, the *watchfull ones* attending them, *Dan.* 4.17. *Salomon had sixtie valiant men of the valiant of Israel having all swords because of feare in the night, Cant.* 3.7. but the children of God have more strong and valient ones waiting upon them, so that they needs not be affrayd neither in the day or in the night.

עירין *vigilantes.*

EXERCITAT. X.

Of the golden Candlestick.

Ceremoniall Appendix of Command 2.

Exod. 25.31. *And thou shalt make a Candlestick of pure Gold, of beaten worke shall the Candlestick be made; his shaft and his branches, his bowels, his knops, and his flowers shall be of the same.*

THe matter of which this Candlesticke was made, was pure Gold, and it had a *shaft, branches, bowles, knops* and *flowers.*

The pure gold signified how excellent the word of God is, *Psal.* 19.10. *more to be desired are they then gold, yea then much fine gold.*

The signification of the Candlesticke.

We are not curiously here to seeke the difference of the knops, branches and flowers, but onely to rest in the generall, that the Candlesticke signified the Word.

The Candlesticke had seven branches, it signified the

The branches of the Candlesticke signified the divers gifts bestowed upon the Church.

the divers gifts bestowed upon his Church by the word, and *Iohn* alludeth to the seven branches of this Candlesticke, *Revel.*1.13. *And in the midst of the seven Candlesticks one like the Sonne of man cloathed with a garment*; this was but *typus arbitrarius*, or an allusion; for the golden Candlesticke was not made to be a type of the seven Churches in *Asia*, but it is onely an allusion to it. So *Prov.*11.30. *The fruit of the righteous is a tree of life*, here is an allusion onely, that it is like to the tree of life.

The oyle in the Tabernacle was pure oyle.

The oyle which was in this Candlesticke was pure oyle, *Levit.*24.2. *Command the children of Israel that they bring unto thee pure oyle Olive, beaten, for the light, to cause the lampes to burne continually*: This pure oyle is called *golden oyle*, or *gold* for the puritie of it, *Zach.*4.12. because the oyle was bright, cleare and glistering like gold. So *Iob.*37.22. *Gold commeth out of the north*, that is, faire and cleare weather. It was *beaten oyle*, to signifie with what paine and travell the word is prepared, and with patience preached and made to shine in his Church.

הזהב *aurum, hic est oleum, sic dictum, quod purum splendidum & nitidum fuit & sine mixtura.*

No Waxe might be burnt in these lampes, because Honey was uncleane, therefore Waxe was uncleane; Honey might be in no Sacrifice, because it fermenteth, *Levit.*2.11. So no Waxe might serue for light. So there was no silke in the Tabernacle, because the Worme which maketh silke was an uncleane thing.

שפלי *baccæ*

שבלי *spicæ*

What the two Olive trees were in the vision of *Zacharie*.

The Prophet *Zacharie* in a vision saw two Olive branches empyting themselves thorow the two golden pipes into the Candlesticke, and they are compared to two eares of corne, because they were full of Olive berries, as the eares were of graines.

These Olive trees were the cause of the preservation of the Church, and the cause of the maintenance in the Candlesticke.

The

*The two annointed ones which stand before the Lord of the whole earth, vers.*14. *Targum* paraphraseth them to be *Zerubbabel* and *Ieshua*, who represented the Church and commonwealth.

The Lord commanded to make snuffers of pure gold for the snuffing of the lampes, and snuffe-dishes to receive the snuffe; he would have the snuffe taken from the light, to signifie that he would have the word kept in sinceritie and puritie; and hee would have the snuffers of gold, to teach them to be blameleſſe and holy, who are censurers and correctors of others; and he would have the snuffe-dishes of gold, to teach them that the covering of the offences of their brethren was a most excellent thing.

The snuffers of gold what they signified.

Lastly, in what manner the Priests dressed the lamps; when the lampe was out, he lighted it, and when it was not our, he dressed it; when the middlemost lampe was out, he lighted it from the Altar; but the rest of the lampes every one he lighted from the lampe that was next; and he lighted one after another, to signifie, that one Scripture giveth light to another; & they say in the *Talmud*, that the cleansing of the innermost Altar was before the trimming of the five lamps; and the trimming of the five lamps before the blood of the daily sacrifice; and the blood of the daily sacrifice before the trimming of the two lamps; and the trimming of the two lamps, before the burning of incense.

The manner how the Priests trimmed the lampes.

That the Priests should order and trimme the lamps, signifieth how Christ and his Ministers should continually looke unto the purity of doctrine and preaching of the light of the Gospel from evening to morning, in the darke place of this world, *untill the day dawne and the day starre arise in our hearts*, *Reve.* 1.13. 2 *Pet.* 1.19.

The signification of the trimming of the lamps.

EXEX-

EXERCITAT. XI.

Of the Table of the ſhewbread.

A ceremoniall appendix of Commande. 2.

Exod. 25. 23. Thou ſhalt alſo make a Table of Shittim wood, &c. verſ. 30. And thou ſhalt ſet upon the Table ſhewbread before me alway.

THe Lord commanded to make a Table, and to ſet twelve loaves upon it.

The loaves repreſent the Church.

Firſt, the Church is repreſented by loaves here; as many graines make up one loafe: ſo many beleevers make up one Church, 1 *Cor.* 10. 17. *for we being many are one bread.*

The loaves made of fine flower.

Secondly, theſe loaves were made of fine flower, and not of barley which was a baſe graine, and therefore uſed in no other ſacrifice but in the offering for jealouſie, *Num.* 5. 15. So *Gideon* repreſented by a barley cake, *Iudg.* 7. 13. and I bought her for ſo many Homers of Barley, *Hoſ.* 3. 2. but the Wheate was moſt excellent graine, and the flower of the Wheat was moſt excellent bread, *Deut.* 32. 14. *he made them eate the fat of the kidneys of Wheate.*

The twelve loaves repreſented the twelve tribes.

The Tribes were repreſented by many things.

Thirdly, there ſtood twelve loaves upon this Table, to repreſent the twelve Tribes who came of the twelve Patriarchs: theſe twelve Tribes were repreſented by many things, by the twelve ſtones ſet up in Iordan, and ſo by the twelve ſtones ſet up in the land of Canaan. So by the twelve ſtones ſet upon the breaſtplate of *Aaron*, and upon his ſhoulders in onyx ſtones. So by

Canaan

Canaan divided into twelve parts; and from them the twelve Apoſtles in the New Teſtament: and the new *Ieruſalem* built upon twelve foundations, *Revel.*21. 14.

Theſe twelve loaves ſtood before the Lord; therefore they were called *panis facierum* or *propoſitionis*, and they ſignifie that the Church is alwayes the object of the eye of God, and therefore he ſaith, ſet up no Idoll, *gnal panai*, in my preſence.

Why called ſhewbread.

עַל פָּנָי

They were removed every Sabbath, and new loaves put in their places; to ſignifie the renuing of the graces of God to his Church.

Why the bread was removed every Sabbath.

None might eate of theſe loaves, but the Prieſts who ſerved in their courſe that weeke, and their children; the Prieſts daughter did eate of this bread when ſhe was a widdow, and returned home to her father againe, *Levit.*22.18. So we being maried to the Law, and it having dominion over us, *Rom.*7.1. we were out of our fathers houſe, and might not eate of his holy bread; but being *dead to the Law*, *Rom.*7.4. and divorced from our ſinnes, as widowes, we may come home to our fathers houſe, and be partakers of the holy things.

Who might eate of the ſhewbread.

The Prieſts ſo long as they were in this holy ſervice, and eate this holy bread, they were not to keepe company with their wives; for this was a part of their ceremoniall uncleanneſſe, *Exod.*19.14. *Moyſes* commanded them to *waſh their cloathes*, and *not to come at their wives*. This abſtinence, 1 *Sam.*21. is called *via munda* a cleane way; and to eate in this uncleanneſſe, is called *via polluta*: When *David* in neceſſity came to *Abimelech* the Prieſt to aske bread for him and his men, the Prieſts had no common bread to give them, but this holy bread: this bread the Prieſts ſayd they might not eate of it, if they were in *via polluta*, and their veſſels not ſanctified; by *via polluta* is meant here to keep company

The legall ſanctification of the Prieſts.

How *David* asked the ſhewbread.

with their wives, and by the ſanctification of the veſſels is meant the ſanctification of our bodies, for our bodies, are called our veſſels, 1 *Theſſalon.* 4.4. *That euery one of you ſhould know how to poſſeſſe his veſſell in ſanctification & honour.* And that this is the meaning, it is cleare by *Davids* anſwer, when he ſaith, *they have abſtained from women this three dayes*, 1 *Sam.* 21.

Our bodies called our veſſels.

In their neceſſity *David* and his men might eate of this ſhewbread although they were not Prieſts; and it had not beene lawfull for them to have eaten of this bread if they had had any other bread; but if they had beene uncleane this way, they might not have eaten this bread at all: ſo that there were ſome ſorts of legall uncleanneſſe greater than others.

The Church of *Rome* from this place goes about to prove, that miniſters, becauſe they handle holy things, ſhould abſtaine from mariage; as the Prieſts were to abſtaine from their wives when they were to eate this holy bread, and ſo they ground many other of their ordinances upon the Leviticall Law, as none might be a Prieſt that had any irregularitie or defect in him, as *defectus natalium*, a defect in his birth, as if he had beene a baſtard: or *defectus perſonæ*, a defect in his perſon, and a number ſuch, which are legall ceremonies, and bind not the Church now. There is *duplex caſtitas, abjuga & conjuga*; *abjuga* is that ſort of chaſtitie, when a man liveth chaſtly out of mariage; *conjuga* when hee liveth chaſtly in mariage, *Heb.* 13.4. *mariage is honorable in all, and the bed undefiled*, and if they would conclude any thing our of this place, it would but inferre thus much, the Prieſts abſtained from this holy bread but twiſe in the yeere, becauſe there were foure and twenty courſes of them, and they ſerved but weekely, and ſo long as they ſerved they abſtained from their wives, this will not inferre their concluſion: therefore thoſe who

The Church of *Rome* erre in drawing arguments from the Leviticall ceremonies.

Caſtitas { *abjuga* / *conjuga*.

who ſerve under the Goſpel ſhould live altogether unmaried. This argument might be rather inverted againſt them this wayes, the Prieſts under the law were maried: therefore the Prieſts under the Goſpel may marry.

What argument may be drawne from the Prieſts mariage,

And laſtly, *theologia ſymbolica non eſt argumentativa*, thoſe concluſions hold not which are deduced after this manner from types which are not deſtinate types.

The Concluſion of this is, the Lord looketh upon his Church continually; therefore the Church ſhould looke backe againe to him continually; and as *the Angels behold the face of God continually in glory, Mat.* 18. 10. So ſhould the Church behold the face of the Lord in his word, *as in a glaſſe*, 1 *Cor.* 13. 12. and as *Zedekiahs* Courtiers had this credit, *to ſee the Kings face alwayes*, 2 *King.* 25. 19. So the Church ſhould ſtudie to ſee the face of the Lord continually.

Concluſion. 1.

Secondly, if ſuch legall cleanneſſe was required of the Prieſts when they came to eate the ſhewbread, much more is morall holineſſe required in us, when we come to eate the holy bread in the Sacrament.

Concluſion. 2.

EXERCITAT. XII.

Of the Altar.

A ceremoniall appendix of Command. 2.

Exod. 27. 1. *And thou ſhalt make an Altar of Shittim wood five cubits long and five cubites broad, &c.*

THere were typicall Altars under the Law, and the myſticall Altar Ieſus Chriſt, ſignified by them under the Goſpel.

Two Altars,

The typicall Altars under the Law were the Altar of burnt offering, and the Altar of incenſe; the Altar of burnt offering under the Law in the Wilderneſſe was built of earth, in the Temple it was made of wood overlayd with braſſe; and the Altar of incenſe was made of wood overlaid with gold.

The matter of the Altars.

Why the Altar in the Wilderneſſe was made of earth, and not of hewen ſtone.

The Altar of burnt offering in the Wilderneſſe was made of earth, and the Lord would have it made of earth onely, becauſe he would not have it permanent, to remaine after they were gone out of the wilderneſſe; and he would not have it made of hewen ſtone, to ſignifie, that mens inventions doe but pollute the worſhip of God, *Exod.*20.25.

Moyſes Altar and *Salomons*, in what they agree.

The Altars of *Moyſes* Tabernacle, and *Salomons* Temple were the ſame in matter, and forme; *Moyſes* made his of Shittim wood, and *Salomon* made his of Cedar wood; and the ſubſtance was all one, although different in colour, and name onely.

They differed in their baſes, height, breadth, and length.

They differed in their baſes, the proportion was double; there were two baſes of the Altar in the Tabernacle, and foure in the Temple. Secondly, they differed in height, there was a triple proportion, three, and ten, *Moyſes* Altar was three cubits high, and *Salomons* Altar was ten cubits high. Thirdly, in length & breadth, there was a fourefold proportion; the Altar of *Moſes* was five cubits long, and five cubits broad; and the Altar of *Salomon* was twenty cubits long, and twentie cubits broad.

Salomon made all the veſſels of the Temple except the Arke.

Salomon made all the veſſels that pertained to the houſe of the Lord, the Altar of gold, the Table of gold whereupon the ſhewbread was, and the Candleſticke, 1 *King.*7.48. but he made not a new Arke, becauſe Chriſt who was repreſented by the Arke, *is the ſame yeſterday, and to day, and for ever*, *Heb.*13.8.

Queſt.

Why doth not *Ezekiel*, when he deſcribeth the new Temple, make mention of the Arke and the Candleſticke,

sticke, as he doth of the Altar and the Temple it selfe at large?

Answ.

Why *Ezekiel* maketh no mention of the Arke and Candlesticke in the second Temple.

Because there was not an Arke to be in the second Temple, and the light of that Candlesticke was not lighted with fire from the heaven, as in the Tabernacle and first Temple; and thus the Scriptures in wisedome doe passe many things; and out of the silence of the Scriptures we may learne sometimes; as when the Scripture passeth by *Melchizedecks* father and his mother: So when the Scripture setteth downe the curses at large upon mount *Ebal*, and the blessings are concealed; to teach us, that the Law curseth us for the breach of it, and that the blessings are reserved for the Gospel, *Matth.* 5.

Why the curses in the Law are expressed, and the blessings concealed.

The golden Altar had a crowne round about it, as the Arke of the Testimonie had, and the Table of shewbread.

There arose foure hornes from the crowne of the Altar, every one in the forme of a broach small in the top, which signified the strength which was in Christ, who was able to overthrow *that lord with two hornes*; *Dan.* 6. 8. and *all the hornes of the wicked*, *Psal.* 75. 11.

The hornes of the golden Altar, what they signified.

It had a hole like a window in the east side, to take out the ashes which fell through the grate, as the brasen Altar, and this was upon the east side of the Altar, and not towards the holiest, to signifie that impurity should be farre from the holiest of all. This golden Altar was called *the Table of the Lord*, *Mala.* 1. 7.

The place where they emptyed the Altar of the ashes, was not towards the holiest of all.

The Apostle, *Heb.* 9. 4. maketh mention of the golden censer onely, and not of the golden Altar; and this he doth to signifie that this was the last period of the Leviticall service to be done away; for the last thing which the Priest did when he came out of the Temple, was to hold up incense with his censer.

why the Apostle maketh no mention of the golden Altar, but onely of the golden censer.

The Highpriest when he went into the holiest of all once

Why the Highprieſt left the cenſer in the holieſt of all.

once in the yeare, hè left the golden cenſer there for the whole yeare, *Heb.9.4.* to ſignifie that this Leviticall ſervice was to be layd downe, and that Chriſts interceſſion indureth for ever; and the Apoſtle paſſeth by all theſe things without the vaile, to ſignifie that the ceremonies without the vaile were to be aboliſhed.

The Angell appeared to *Zacharias* when he was offering incenſe.

At the right ſide of this Altar the Angell appeared to *Zacharias*, *Luk.1.11.* and firſt he appeared to him at the time of incenſe, when all the reſt of the ceremoniall ſervice was ended, and when he had done all things which were requiſite in the firſt Tabernacle; as dreſſing of lamps, ſacrificing, putting bread upon the Table every Sabbath; to teach us, that now Chriſt was to come when the ceremonies were drawing to an end.

Why the Angell appeared to *Zacharias* the father of *Iohn* the Baptiſt.

Againe, he appeared to *Zacharias* who was the father of *Iohn* the Baptiſt, to ſignifie that now Chriſt was neare comming, becauſe *Iohn*, *Zacharias* ſonne, his forerunner was now at hand.

Why he appeared to *Zacharias* an inferior Prieſt.

Laſtly, he appeared to *Zacharias* an inferior Prieſt, and not to the Highprieſt, to ſignifie that *Iohn* ſhould be but a ſervant, and one that ſhould not thinke himſelfe worthy to looſe the latchet of Chriſts ſhooes.

The ſignification of the braſen Altar.

The Altar for the burnt offering was covered with braſſe, and it ſignified Chriſts paſſion, as the golden Altar ſignified his interceſſion; and as none might goe to the golden Altar to offer incenſe, but he who might goe to the braſen Altar and offer ſacrifice; ſo we have no mediator of interceſſion but he that is the mediator of our redemption. This Altar was a large Altar in *Solomons* time, twentie cubits in length and twentie in breadth: when there was a great ſacrifice upon this Altar it was filled to the corners, and *Zachariah* alludeth to this, *they ſhall be filled like bowles, and as the corners of the Altar Zach.9.15.*

Alluſion.

When the Sacrifice was accepted of the Lord, they tooke

tooke this for a ſigne that it was all turned to aſhes, and they prayed, *the Lord turne thy ſacrifice to aſhes, Pſal.* 20.3. A ſigne of the accepta-tion of the Sacrifices

This Altar had hornes as the golden Altar had; and they that were to offer a ſacrifice, delivered the beaſt to the Prieſt, and he tyed it to the hornes of the Altar, and from hence he tooke it to the north gate and killed it, and then the Prieſt cut it in ſo many quarters, and laid it upon the Altar and burnt it, and *David* alludeth to this, *Pſal.* 118. 27. *Bind the ſacrifice with cords, even unto the hornes of the Altar.* The Sacrifice was tyed to the hornes of the Altar.

Alluſion.

There was one border about the Altar above, and another at the foote of it, and there was a great ditch about the Altar where the blood of the beaſts was powred, which were killed; this blood was brought from the north gate and ſprinkled upon the hornes of the Altar, and it ran downe to the foote of the Altar, into that ditch where the reſt of the blood was powred, and it was all carried through ſecret paſſages to the brooke *Kidron*, and *Iohn* alludeth to this, *Revel.* 6.9. *I ſaw under the Altar the ſoules of them that were ſlaine for the word of God.* The blood of the beaſts ſprinkled upon the Altar and powred under the Altar.

Alluſion.

The border went round about the foote of the Altar, that no man might fall into this deepe ditch where the blood was powred. So the Lord commanded them to make battlements about their houſes, for the ſafety of men, *Deut.* 22.8. and ſo there was *peribulum* or a wall round about the Temple to ſave the people that none fell over, becauſe it ſtood upon a hill.

The Lord placed the braſen Altar in the midſt of the Court, but *Ahaz* tooke it out of the owne place, and ſet it upon the north ſide of the Altar of *Damaſcus*, 2 *King.* 16.14. even in that place where the Idoll of jealouſie was ſet up at the north gate, *Ezek.* 8.5. and here the glory of the Lord appeared at his owne Altar, How *Ahaz* remooved the braſen Altar.

when he teſtified unto them by his apparition, that hee was to leave his Temple for their Idolatry, *Ezek.* 8.4. this viſion of *Ezekiel* was in *atrio gentium*, in the court of the Gentiles; but when the Lord was to give ſentence againſt them, he came to *the threſhold of the doore*, *Ezek.* 10.4.

Why *Salomon* ſacrificed in the middle of the Court.

Becauſe this braſen Altar was not large enough to containe all the ſacrifices, therefore *Salomon* hallowed the middle of the court, where he ſacrificed the reſt of the ſacrifices, 1 *King.* 8.64. *David* and *Salomon* being Prophets and immediatly directed by the Spirit of God, added ſomethings which were not in the Tabernacle, as *David* for conveniencie cauſed the Prieſts to enter in the ſervice of the Tabernacle when they were twentie five yeares of age; whereas the Prieſts before did not enter in their miniſterie to ſerve in the Tabernacle, untill they were thirtie yeares of age. So *Salomon* for conveniencie hallowed the middle court for the ſacrifices, becauſe the braſen Altar could not containe all the ſacrifices at that time, being an extraordinarie ſacrifice.

David and *Salomon* added many things which were not in the Tabernacle.

Somethings added in the Temple for ſignification.

Secondly, ſomething was added in the Temple for ſignification, as *Salomon* added two Cherubims in the Temple which were not in the Tabernacle; to ſignifie that the Gentiles were to be called, and that the miniſterie of the Angels ſhould be extended to them.

Somethings added in it for order.

Thirdly, ſomething was added for order, as *David* divided the Prieſts in foure and twentie orders; but none of the Kings of *Iudah* elſe did the like, neyther *Joſias* nor yet *Hezekiah*; becauſe they were not Prophets, as *David* and *Salomon* were.

Queſt.

Whether ſhould any Altar be retained now in the Church or not.

Anſw.

The Fathers call the Table of the Lord an Altar by alluſion.

The fathers by alluſion called the Table of the Lord an Altar, but when they ſpeake this, they meane not properly

properly of an Altar; but onely they call it so, because it carieth a remembrance of that sacrifice once offered.

There are foure sorts of Altars; *typicum, mysticum, metaphoricum, & falsum*; the typicall Altar, was that under the law; mysticall, as Iesus Christ, *Heb.* 13.10. *Wee have an Altar whereof they have no right to eate which serve the Tabernacle*; metaphoricall, as the fathers call the Table an Altar; and the false Altar, is the Romish Altar, upon which they would offer Christ daily, and crucifie him anew againe. *Foure sorts of Altars.*

The Conclusion of this is, Christ our Highpriest differed farre from the Levitticall Priesthood, he sitteth at the right hand of God when hee presenteth our prayers and offereth them up unto the Lord, whereas the Priests stood at the Altar under the Law when they sacrificed, but they who offer him daily anew againe in a sacrifice for the quicke and the dead, doe bring him in standing, as though his priesthood were not above the Levitticall priesthood. *Conclusion.*

EXERCITAT. XIII.

Of the Sacrifices in generall.

A ceremoniall Appendix of Command 2.

1 King. 8.62. *And the King and all Israel with him offered Sacrifice before the Lord, &c.*

IN their Sacrifices they offered beasts and fowles, the beasts were the Ram, the Lamb, the Bullocke, *What they offered in their Sacrifices.*

and the Goate; the fowles were the Turtle dove, the Pigeon, and the Sparrow in the sacrifice of Leprosie.

מום
μόμον *Maculatum.*

The beasts which were to be offered to the Lord, behooved to have no blemish in them; in the originall it is *mum*, which the *Seventy* translate μόμον, which is, *worthie of blame*; *Immaculatum*, ἄμωμον, that is, *without blot*, *Levit.* 22.16. *The man that hath any blemish shall not offer to the Lord*; then he explaineth what he meaneth by blemish; when they offered the lame, the blind, the sicke: and contrary to this is that which wee call *Immaculatum*, *Cant.* 1. *Thou art faire my spouse, and there is no blemish in thee*, that is, there is no deformitie in thee. *mum* here is not taken for a *spot*, as though a spotted beast were uncleane: for then the Badgers Skins which covered the Tabernacle had beene uncleane; the Badger is called *shesh*, because it hath sixe spots upon it, as the Hebrewes marke.

What is meant by blemish.

שש

They might offer nothing that was defective, or wanted any member, *Levit.* 21.25. *Bovem aut ovem superfluum aut diminutum*, that is, if it had a member more, or wanted a member, they might not offer it; therefore the Hebrews say, that when they offered Bullocks, they were Buls and not Oxen; because no *beasts might be offered to the Lord which were lacking in their parts*, *Levit.* 22.23. and as an Eunuch might not serve before the Lord: so neyther might an Oxe be offered to the Lord. Therefore *shor*, *bos*, the Chaldee paraphrast ever paraphraseth it *thor*, *taurus*

Nothing which was defective or superfluous in the parts of it might be offered.

The Iewes marke that there are fiftie blemishes which disable a beast from being a sacrifice, five in the eares, three in the eye lids, sixe in the mouth, eight in the eye, three in the nose, twelve in the members of generation, sixe in the feete, foure in any part of the body, and three beside over all the bodie: and moreover the

The blemishes that hindered a beast from being a Sacrifice.

the beast might not be sacrificed untill it had beene eight dayes old, *Levit.*22.27. so if it had lien with one of another kind, *Levit.*19.19. or if it had killed a man, *Exod.*20.28. or if it were the hyre of a whore, or the price of a dogge, *Deut.*23. None of these might be offered to the Lord.

Every Sacrifice when it was sacrificed to the Lord, it was changed from the use in which it was before, and there was *destructio rei oblatæ.* If they were living things, they were killed; if they were liquid things, they were powred out; and if they were solid things, they were brused, and burnt, as corne: now in the masse the Papists cannot tell what destruction is there, whether there be *physica mutatio* there or not: therefore they cannot tell whether it be a sacrifice or not.

Eevery Sacrifice was changed when it was offered.

That which was living was killed and cut downe, *per spinam dorsi* thorow the chaine bone of the backe; and the Apostle alludeth to this, *Heb.*4.13. *all things are naked and* τετραχηλισμένα *opened unto the eyes of him with whome we have to doe*, that is, cut up as the Sacrifice, and layd naked before him; and Christ alludeth to this cutting up of the Sacrifice, *Matth.*24.51. διχοτομήσει, *he will cut him asunder, and give him his portion with hypocrites.* If they be not sacrifices now to the Lord, he will cut them like sacrifices in his wrath.

The living Sacrifice was cut downe thorow the backebone.

Allusion.

Allusion.

Thirdly, every Sacrifice was salted with salt, *Levit.*2.13. *And every oblation of thy meat offering shalt thou season with salt; neyther shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.* So *Marke* 9.49. *every sacrifice shall be salted with fire*, this might seeme at the first an improper speech, for if we marke not wherein the comparison standeth, we may mistake it, *Cant.*5.13. *thy lippes are like the Lilie*; If the comparison bee not rightly marked we may easily be deceived, for the com-

Every Sacrifice had salt ioyned with it.

When things are compared we must marke dilligently wherein the comparison standeth.

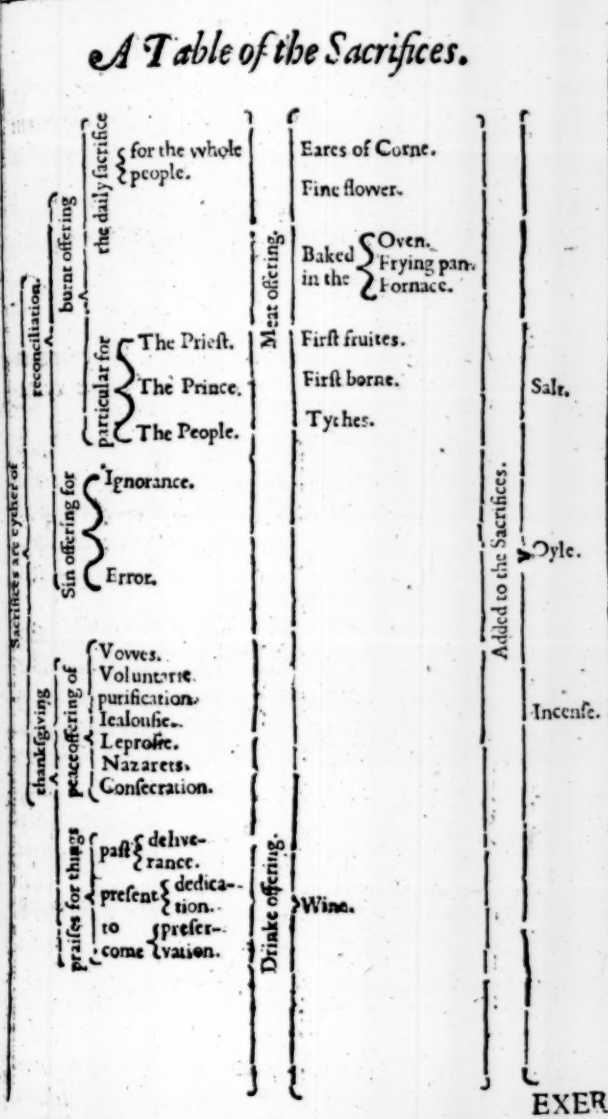
mendation of the lips of the Church, *Cant.*4.5. was that *her lips were like Scarlet*, then to make them white like the Lilie were impertinent: therefore the comparison is here in the smell, as before it was in the colour: so *Num.*12.10. *Miriam was leprous as the snow*, the snow is not leprous, but the comparison standeth in the colour, she was white in leprosie like the snow. So the comparison betwixt the fire and the salt is not in the seasoning; but in the eating out of the corruption, and if they will not this wayes be salted, the Lord will salt them with another sort of fire, with that burning fire of his wrath; they who will not quite these sinfull members, hand, foote, and eyes, and who give offences to their brethren, shall be salted with fire, but the children of God as they are baptized with this heavenly fire and water; so they will be salted with this salt and fire.

Allusion.

They might have no leaven in their sacrifices, *Levit.* 2.11. except in some few offerings of thanksgiving, *Levit.*7.13. to signifie that the Lord would gratiously accept of our service although mixed with many infirmities which in his mercie he pardoneth in Christ, 1 *Joh.*8.9.

But in all other sacrifices he forbiddeth both honey, and leaven; he forbiddeth honey as well as leaven: the ground of this is naturall, because honey fermenteth as leaven; this leaven figured sinne of all sorts both in doctrine and manners, *Luk.*12.1. *Matth.*16.6. 1 *Cor.*5.8. *purge out the old leaven*, that is, corruption in manners.

A Table of the Sacrifices.



In the burnt offering the fat and the blood the Lords, the flesh all burnt, and the skin the Priests.

The Priest got no part of that sin-offering whose blood was sprinkled upon the golden Altar.

In other sinne offerings where the blood was sprinkled but upon the brasen Altar, the fat and the blood were the Lords, and the flesh belonged to the Priest.

The sin offering had no meat offering or drinke offering.

In the peace offering the fat and the blood the Lords, the breast and the right shoulder the Priests, and the rest belonged to the offerer.

In the meatoffering a handfull of the flower, a little of the salt, oyle, incense, and wine offered, and the Priest got the rest.

Sacrifices of praise save were to be eaten before the Lord, some in *Ierusalem*, and some at home.

The offering of Iealousie had no incense in it.

No Sacrifice without Salt.

EXER.

EXERCITAT. XIIII.

Of the Sacrifices in particular, and first of the burnt offering.

A ceremoniall appendix of Command.2.

*Levit.*1.2. *If his offering be a burnt offering, &c.*

THere were some sacrifices which were commanded by the Lord, and some which were voluntarie sacrifices, as free will offerings, and such.

The sacrifices which were commanded, ordinarie and instituted by God, were five, First, the burnt offering commanded here in *Levit.*1. Secondly, the meat-offerings in *Levit.*2. Thirdly, the peace offerings, Fourthly, sinne offerings in *Levit.*4. And lastly, trespasse offering in *Levit.*5.15.

Of the daily Sacrifice.

Their daily burnt offering was a Lambe offered morning and evening, and this was furnished at the charges of the common treasurie of the Temple, and not by any particular man. It was called *Sacrificium juge*, the *continuall Sacrifice*, because it was offered twise every day without intermission, and although other things have this word *tamid*, *continuall*, joyned with them as the *continuall bread*, *Num.*4.7. *the continuall incense*, *Exod.*30.8. *the continuall meat offering*, *Num.*8.16. yet commonly the daily burnt offering is meant here, as *Dan.*8.11. *and by him (hattamid) the daily was taken away*, that is, the daily sacrifice.

Why it was called continuall.

הַתָּמִיד put for the daily Sacrifice.

The burnt offering was a sacrifice which was all burnt to ashes except the skin and intrals, it was called *gnolah* from *gnalah ascendere*, and it was called *ignitum Iehova*,

עוֹלָה *Holocaustum* a עָלָה *ascendere*

kbova, quia igni conſumendum, becauſe it was all to bee burnt with fire, *Levit.* 1. and it had *calil* joyned with it, *Pſal* 51. which commeth from *calal* to conſume: *calil* is not the adjective joyned to *gnola*, for they diſagree in gender but *calil* here ſignifieth *mincha*, or the meat offering which was joyned to the burnt offering.

כליל *Sacrificium totum igne conſumendum interdum iungitur cum* עולה *ut Pſal.* 51. 12 *et ſignificat perfectum ſacrificium a* כלל *perfecit, abſolvit.*

In this burnt offering they were to offer a Bullocke, a Ram, a Lambe amongſt the beaſts; or a turtle Dove or young pigeon of the fowles, and it behoved to be a male and not a female, and likewiſe it behoved to be without blemiſh, to ſignifie that puritie and perfection which was in Chriſt, and our perfection in him, *Heb.* 9. 13. *How much more ſhall the blood of Chriſt, who through the eternall Spirit offered himſelfe without ſpot to God, purge your conſciences from dead workes to ſerve the living God?* It behoved to be of the beſt things and the choiſe of the flocke, to teach us to honour God with our ſubſtance, *Prover.* 3. 9. and to ſerve him with a perfect heart, 1 *Chro.* 28. 9.

What was offered in the burnt offering.

What the burnt offering ſignified.

When they offered their ſacrifices they kept this order. Firſt, after the beaſt was killed and layd upon the Altar to be burnt, the offerer brought fine flower mixed with ſalt and oyle, (for they might not mixe the flower with water) and this part of the Sacrifice was properly called *Immolatio*, then he gave this to the Prieſt who layd it upon the head of the Sacrifice, & this was called *mactatio* by the Latines, that is, *magis auctа & victima mactа*. Thirdly, the Prieſts powred wine upon the Sacrifice which was to be burnt; and this was called *Libatio*, and the Apoſtle alludeth to this, when hee ſaith, 2 *Tim*, 4. 6. *Iam libor, now I am ready to be offered up.* Fourthly, Incenſe was ſuperadded to theſe, and this was called *Suffitus*, and the Apoſtle alludeth to this, *Ephe.* 5. 2. *Chriſt hath given himſelfe for us an offering and a ſacrifice to God for a ſweete ſmelling ſavour.* Laſtly,

The order which they keepe in brning their ſacrifices.

Immolare.

Mactare.

Libare.

Suffire.

Alluſion.

when the Sacrifice was burning, they offered their ſpirituall Sacrifice with it, and this was called *Litare, precibus à Deo aliquid impetrare*, they prayed unto the Lord that he would accept of their Sacrifice; therefore their Sacrifices were called *Sacrificia vociferationis, Sacrifices of ſhouting, Pſal. 27. 6.*

Litare.

Of the meat Offering.

What was offered in the meat offering.

THe meat offering conſiſted of things without life, as of fine flower, oyle and incenſe, *Levit. 2. 2.* things which were neceſſarie for the uſe of man were offered here to the Lord, as bread to eate, wine to drinke, ſalt to ſeaſon, oyle to cure, and incenſe to delight the ſmell. So Chriſt our meat offering is all theſe to us.

Mincha { *acceſſorium* / *per ſe.*

They had two ſorts of meat offering, *Mincha acceſſorium & mincha per ſe. Mincha acceſſorium* was that which was alwayes joyned with another Sacrifice, and a handfull of it was burnt, and the reſt was the Prieſts; but that which was *Mincha per ſe* which was offered for the Prieſts, was wholly; burnt and not eaten, *Levit. 6. 23.*

The flower in the meat offering was the beſt flower.

The floure which was offered in the meat offering behooved to be *ſimila pura*, fine flower, without any branne; which ſignified the pure eſtate of Chriſt and all Chriſtians in him.

Alluſion.

There was oyle powred upon it, and the Apoſtle alludeth to this, 2 *Cor. 1. 21. He that eſtabliſhed us with you in Chriſt, and hath anoynted us, is God.* So 1 *Ioh. 2. 27. the annointing which yee have received of him abideth in you.*

Alluſion.

It had incenſe joyned with it, and the Apoſtle alludeth to this, *Epheſ. 5. 2. Chriſt hath given himſelfe for us an*

an offering and a Sacrifice to God for a ſweet ſmelling ſa-vour.

Sometimes it was baked, and ſometimes fryed in a pan, and *David* alludeth to this, *Pſal* 45.2. *My heart hath fryed or boyled a good matter.* *Alluſion.*

Every Sacrifice had this *Mincha* joyned with it, except the ſinne offering, and therefore oftentimes it is put for any Sacrifice as *Pſal.*20. *The Lord remember all thy* [*mincha*] *meat offerings*, that is, all thy Sacrifices. The meat offering oftentimes put for all the Sacrifices.

Of the peace offering.

THe peace offering was a Sacrifice of thankſgiving for the ſafetie of the offerer, & one part of it was due to God, one to the Prieſt, one to the offerer, *Amos* 5.5. I will not accept of the fat of your offerings, that is, of your peace offerings: *David* called this fat the burnt offerings of fatlings. That which was the moſt excellent in every thing the Hebrewes called it the fat, as *adeps frumenti* the fat of the corne; *medulla tritici*, the marrow of the wheate, *Eccluſ.*47.2. *as the fat was taken away from the peaceoffering, ſo was David choſen out amongſt the children of Iſrael*; here he maketh a compariſon betwixt *David* and the fat of the peace offering, all the peace offering was the Lords, yet all was not offered to him, but a part was given to the Prieſts, and a part to the people, but the fat was fully burnt up to the Lord. So the zeale of Gods houſe burnt up *David*, as the fat of the Sacrifice. A part of the peace offering due to God, a part to the Prieſts, and a part to the offerer. *Alluſion.*

The fat was due onely to God, the peoples part was but a leane part; but under the Goſpel, *Eſay.*25.6. *I will make the people a feaſt of fat things and full of marrow*, the people might eate none of the marrow under the Law. The fat was the Lords.

Queſt.

Whether might the people eate of the fat of the beaſts which were not ſacrificed, as of thoſe which they killed at home?

Anſw.

The fat of the Sacrifice might not be eaten or uſed to any other uſe.

The Lord forbiddeth them to eate the fat of whatſoever beaſt, *Levit.* 3. 17. *It ſhall be a ſtatute for ever throughout your dwellings, that yee eate no fat nor blood.* The fat of the beaſts which were not ſacrificed might be taken to any other uſe, but they might not eate any of it, *Levit.* 7. 24. *the fat of the beaſt that dieth of it ſelfe, or that which is torne, may be uſed in any other uſe, but ye ſhall in no wiſe eate of it.*

The feaſt of the peace offering.

The reſt of the peace offering was divided betwixt the Prieſt and the people, and they made a feaſt of it, 1 *Sam.* 9. 24. and *Salomon* alludeth to it, *Prov.* 17. 1. *better is a drye morſell and quietneſſe therewith, than a houſe full of Sacrifices with ſtrife.* The Sacrifice here is put for the banquet which was after the Sacrifice, and it was this which *David* meant of, when he ſayd, *there is a yeerely ſacrifice there for all the familie,* 1 *Sam.* 20 6. that is, a feaſt after the Sacrifice.

Allusion.

The Sacrifice put for the feaſt after the Sacrifice, *Antecedens pro conſequente.*

The breaſt and the ſhoulder due to the Prieſt.

The breaſt and the right ſhoulder of the peace offering was due to the Prieſt; and the reſt was due to the offerers; it is ſayd of the ſonnes of *Eli*, that they ſent their boyes, and pulled the fleſh out of the Caldron, 1 *Sam.* 2. that is, they would not be content with that which was due to them, the breaſt and the ſhoulders; but they would have the peoples part alſo, and they would not ſtay untill the fat was offered to the Lord, 1 *Sam* 2. 15.

Queſt.

How did the cooke ſet the ſhoulder before *Saul* to eate of it, ſeeing it was the Prieſts part, 1 *Sam.* 9. 24.

Anſ.

Why the Prieſt got the ſhoulder.

The right ſhoulder was the Prieſts onely.

The Prieſt got the breaſt and the ſhoulder; hee got the ſhoulder to ſignifie that he caried the burden of the people;

people; can I carry all this people upon my ſhoulders (ſaith *Moyſes*) *Num.*11.11. *Wherefore have I not found favour in thy ſight, that thou layeſt all the burden of this people upon me?* and he got the breaſt to ſignifie his compaſſion and love to the people, *Num.*11.12. *Have I begotten them, that they ſhould ſay unto me, carie them in thy boſome. Eſay.*40.11. *He ſhall feede his flocke like a ſheepherd, and hee ſhall gather his lambs with his arme, and carie them in his boſome, and leade theſe that are with young.*

Why he got the breaſt.

The Highprieſt carried the names of the twelve Tribes upon his breaſt, to ſignifie his compaſſion; and he carried their names ingraven in Onyx ſtones upon his ſhoulders, to ſignifie that he carried the burden of the people: *Eli* when he looked upon *Hanna*, and ſaw her lips moving, he ſayd *ſhe was drunke*, 1 *Sam.*1.13. here there was no pittie in the Prieſts breaſt to the poore woman, but 2 *King.*4.26. *Eliſha* had more pittie in his breaſt, when he ſayd to *Gehazi, run now I pray thee, and ſay, is it well with thee?* and when ſhee came to the man of God ſhe caught him by the feete, but *Gehazi* thruſt her away, but the man of God ſayd, *let her alone, for her ſoule is vexed within her*: Churliſh *Gehazi* had no pittie upon the poore woman, but there was much pittie and compaſſion in the heart of *Eliſha* the man of God.

Why the Highprieſt carried the names of the Tribes upon his breaſt and ſhoulder.

Eliſha a man of pittie.

The peace offering was divided betwixt God, the Prieſts, and the people; God got the chiefe part, becauſe he it is who pardoneth the ſinne. The Prieſt got his part, becauſe he is the inſtrument to make intimation of this pardon; and the people got their part, to teach them to bee thankefull for the remiſſion of ſinne.

Why God, the Prieſts, and the people, had a part in the offering.

God got his part, and the people got theirs, what a comely thing was this to ſee the Lord ſitting at his Table, *Mala.*1.7. therefore the fat of the Sacrifice is

called *his bread, Levit.*3.11. and *Num.*28.2. and to bee ὁμοτράπεζος inviting his children to dine with him, hee will not *eate his morsels alone, Iob.*31.17. what a comely thing was this to see his *children standing like Olive plants round about his Table, Psal.*128.3. and how pleasant was it to *see brethren dwell together in unitie, Psal.*132.1. and their father sitting at the head of the Table. The Heathen sayd of old that συμπόσια *erant* ἀνάφαλα *sine patre*, that the feast when it wanted the father it wanted the head.

God sate as it were the Master of the feast, in the peace offering.

The peace offering was divided betwixt God and the Priest, and the people, but the whore sayd, *Prov.*7. that she had her peace offerings by her, and shee invited her lover to them: was not this a strange sharing or division for God to get a part, the Priest to get a part, and the whore, and the whoremonger to get a share; but the Lord will not share with such.

A bad division of the peace offering.

This feast which was adjoyned to the Sacrifices was a feast of joy, *Deut.*16.15. *Iud.*21.19. wherein they danced, and it figured our spirituall mirth and joy for our redemption by Christ. The Idolaters kept this feast to the golden Calfe which they should have kept to the Lord.

The feast joyned to the peace offering was a feast of mirth.

When they offered their spirituall Sacrifices with their externall Sacrifices, then the Lord was much delighted with them, and he saith, *I have eaten my hony and my honeycombe, I have drunken my wine and my milke, Cant.*5.1. and he tooke such pleasure in these feasts, that he invited the Church his spouse to come and eate, *O friends drinke, yea drinke abundantly, O beloved.* But when their Sacrifices wanted the inward Sacrifice, then the Lord sayd, that they *offered but flesh unto him, Hos.*8.13. then hee loathed them but as rotten flesh, *Nehelahhu, putridi facti sunt. Psal.*14.3. they are become rotten and stinking, and he continueth in the metaphor; they

נאלחו putridi facti sunt.

they are like wine that hath loſt the taſt, which is called *vinum fugiens*: when theſe outward Sacrifices wanted the inward, ſee how unpleaſant they were to the Lord, *Eſay.* 1. *I am full of the burnt offerings of Rams, and the fat of the fed beaſts I delight not in, nor in the blood of Lambs, of Bullocks, or of Goates*: then he commeth to his ſmell, *verſ.* 13, *Incenſe is abomination to me*, then to his touch, *verſ.* 14. *your new moones and your appointed feaſts I am wearie to beare them*, then to his hearing, *when yee make many prayers I will not heare them*, then to his ſight, *ver.* 15. *I will hide mine eyes from them.* Their Sacrifices were offenſive to all Gods ſenſes.

כָּל־סַר *omnis receſſit vinum fugiens.*

Outward Sacrifices without the inward are offenſive to all Gods ſenſes.

Of the ſin-offering.

THe burnt offering was for all ſinnes in generall, the peace offering was a thankſgiving for ſinnes remitted, and the ſin-offering was for ſinnes committed, for which they craved pardon; the ſin-offering was either *hhataah* or *aſham*, the firſt the *Seventy* tranſlate ἁμαρτία, and the ſecond πλημμελεία, the firſt were ἀκούσια, and the ſecond ἑκούσια.

חַטָּאָה
ἁμαρτία
אָשָׁם πλημμελεία
Ioſephus Lib. 3. Antiq. Cap. 10.

The Sacrifice which was for the ſinnes of ignorance or ἀκούσια, might aſcend or deſcend, that is, it was more or leſſe according to the worth of the offerer, *Levit.* 5. 7. the poore might offer a pottle of flower; and the rich were to offer according to their ability: but in the offering which was for a willing ſinne, the Sacrifice did neither aſcend nor deſcend, it was alike in all. So in the puniſhment of ſinne, in ſome ſinnes the puniſhment aſcended and deſcended, *Exod.* 21. 28. if a man had kept a puſhing Oxe, and he had killed a man, he was to dye for it: or the puniſhment might deſcend, if a ſumme of money was layd upon him, then he might redeeme his life; here the puniſhment was aſcending and deſcending:

Sacrificium { *aſcenſionis* / *deſcenſionis.*

descending: but if a man had killed a man willingly, then the punishment *non ascendebat aut descendebat*, but he was to die for it.

No Incense in the sin-offering, or in the offering of Iealousie.

In the sin-offering there was no oyle or incense, neyther in the Sacrifice of Iealousie; because there was nothing acceptable to the Lord in these Sacrifices.

בשגגה
in errore.

Observe that there was a Sacrifice for originall sinne, *Leviti.* 12. there was a Sacrifice for sinne of error (*bishgagah, in errore*) and there was a Sacrifice for sinnes of ignorance; but there was no Sacrifice for wilfull sinnes, *Heb.*10.36. *for if we sinne wilfully after that wee have received the knowledge of the truth, there remaineth no more Sacrifice for sinnes:* Christ prayeth for sinnes of ignorance, *Lord forgive them, for they know not what they doe*, *Luk.*23.34. Let us pray then with *David* to keepe us *from presumptuous sinnes, that they have not dominion over us*, *Psal.*19.13.

There was a Sacrifice for all sinnes except for wilfull sinnes.

Sacrifices according to the persons.

There are severall sorts of Sacrifices prescribed for severall sorts of sinners as for the Priest, for the Prince, and for the whole people, and for a private man.

The Sacrifice for the Priest.

For the Priest was a young Bullocke without blemish, which he offered for himselfe, and here we are taught, if the Highpriest under the Law might erre, then the Pope may erre as Pope; what priviledge hath hee to bee exempted from error more than the Highpriest had? and if they say, because hee is the Highpriest under the Gospell, therefore he cannot erre, but now there is no Highpriest under the Gospel but Iesus Christ, *Who by his owne blood entred once into the holy place, having obtained eternall redemption for us*, *Heb.*9.12.

The Highpriest might erre.

לְהַשְׁמִת
in reatum populi,

If the Highpriests sinne made the people to sinne, he was to offer a Bullocke, *Levit.*4.3. observe the phrase, *Lehashmath* that is, if he make the people sinne by his evill example, so *Ioab* sayd to *David* when he caused him to number the people, *why wilt thou be* (*lehashamah*)

(hamah) *a cauſe of treſpaſſe to Iſrael*, 1 *Chro.*21.3.

Secondly, for the whole people, and they were to offer a young Bullocke, *Levit.*4.13. which was the ſame with the Prieſts Sacrifice; and here obſerve, that the whole viſible Church may erre, otherwayes the Lord would not have appointed a Sacrifice for the error of the whole people.

The viſible Church may erre.

The ſinoffering of the whole people.

The Sacrifice of the Prieſt and the Sacrifice of the whole people was one, to teach us, how great the ſinne of the Highprieſt was.

Seeing the ſinne of the Highprieſt was as great as the ſinne of the whole people, what is the reaſon, that the people were more ſeverely puniſhed than *Aaron* who made the golden Calfe?

Queſt.

Aaron did it through infirmitie, but the people did it willingly and wittingly.

Anſw.

Why the people more ſeverely puniſhed than *Aaron* for making the golden Calfe.

Thirdly the Sacrifice of the Ruler was a male of the kids of the Goates, and the Sacrifice of any particular common man was a female of the kids of the Goats, *Levit.*4.23.28.

Queſt.

Why doth the Lord ſet downe ſeverall ſorts of Sacrifices for ſinnes done of ignorance; and but one ſort of Sacrifice for ſinnes done of errour.

Anſw.

Solon was commended that he made no Law for him who killed his father; he thought none would bee ſo wicked as to commit ſuch a fact, and he was thought to have done more wiſely in that, not to inhibite that which had not beene practiſed, leſt hee ſhould ſeeme not ſo much to forbid this ſinne, as to incite men to it by his prohibition; So the Lord would not ſet downe ſeverall ſorts of Sacrifices, and Lawes for ſeverall ſorts of willing ſinnes; leſt the corrupt nature of man by theſe inhibitions ſhould take occaſion to ſinne the more, he ſetteth downe but one ſort of Sacrifice for all ſinnes of knowledge, the ſervant *who knoweth his*

Why the Lord ſet downe but one ſort of Sacrifice, for all ſinnes done wittingly.

maſters will and doth it not ſhall be beaten with many ſtripes, Luk. 12.47. the veſſels that could not be purged by fire were broken, *Levit.*7.

Two ſorts of ſinne offerings.

There were two ſorts of ſin-offerings. Firſt thoſe ſin-offerings, whoſe blood was not carried into the holy place, & ſprinkled ſeven times before the vaile upon the golden Altar; but was onely ſprinkled upon the braſen Altar, and of theſe the Prieſts might eate, therefore the Prieſts are ſayd *to eate the ſinnes of the People, Hoſ.* 4.8. that is, the Sacrifice for ſinne. So *Moyſes* was angry with *Eleazar* and *Ithamar*, becauſe they did not eate the ſin-offering; then he explaineth what ſin-offering it was, *Levit.*10.18. *Behold the blood of it was not brought in, within the holy place, yee ſhould indeede have eaten it in the holy place as I commanded you.*

What ſinoffering the Prieſts might eate and what not.

But the ſin-offering whoſe blood was carried in within the holy place, the fleſh of it was caried without the Campe and burnt, and the Prieſts might eate none of that, *Levit.*6.30.

The allegoricall, tropologicall and anagogicall application of the ſin-offering.

The carrying of the ſin-offering without the campe had an allegoricall application, a tropologicall application, and an anagogicall application. The allegoricall application was this, that Chriſt ſhould ſuffer without the gate of *Ieruſalem*; the tropologicall ſignification the Apoſtle maketh, *Heb.*13. if the Iewes ſtand to the ceremoniall Law, they cannot be partakers of the blood of Chriſt, and he reaſoneth this wayes.

The people got nothing of that which was burnt without the gate, according to the Leviticall Law, *Heb.*13 11.

But Ieſus Chriſt the ſin-offering was burnt without the gate.

The Iewes who ſtand to the ceremoniall Law, have no part in Chriſt.

Therefore if the Iewes ſtand to the Leviticall Law they can have no part in Chriſt.

And here the Apoſtle reaſoneth with them out of their

their owne grounds, as Christ doth with the *Sadduces* out of the five bookes of *Moyses*, which they onely admitted, *Matth.* 22.23.

The anagogicall applycation is this, that we have *not here a permanent Citie, but seeke for one to come*, *Heb.* 13.14.

They were commanded to lay their hand upon the head of the sin-offering, *Levit.* 4. to signifie that they laid over their sinnes upon the beast, which was a type of Christ who was made (*asham*) *an offering for sin*, *Esay.* 53.10. and the Apostle, 1 *Cor.* 5.21. *he made him to be sin for us, who knew no sinne*, that is, the guilt of our sinnes was imputed unto him; he was not made a Sacrifice onely for our sinnes, but he was made sinne for us; marke here a double opposition, first, *he who knew no sinne, was made sinne*; Secondly, *that we might be made the righteousnesse of God in him*: now it cannot bee sayd, that he who knew no sacrifice was made a Sacrifice for sinne, that we might be a Sacrifice of righteousnesse to God in him; but this wayes, he who knew no sinne was made sinne, that is, our sinne was imputed to him, that we might be accounted as righteous before God in him; and therefore although this by consequence be inferred, that he was made a Sacrifice for our sinnes; yet it is not the proper meaning of the place; after that the guilt of our sinnes was layd upon him, then he was made a Sacrifice for our sinnes.

Why they layd their hand upon the head of the Sacrifice.

Christ was made sinne for us and then a Sacrifice.

And here we have a notable place to cleare that imputed righteousnesse, which is imputed unto us; as the beast when it was killed, the guilt was laid upon it typically, which had no sinne in it; So all our sinnes were imputed to Christ who had no sinne in himselfe; and we reason thus, as our sinne was imputed to Christ who had no sinne in himselfe: So Christs righteousnesse is imputed to us who have no righteousnesse in our selves.

Christ righteousnesse imputed to us as our sinnes were imputed to him.

Ob. But they say that Christ was not capable of inherent sinne, as we are of inherent righteousnesse.

Answ. We are no more capable of inherent righteousnesse to justifie us before God then Christ was capable of inherent sinne; our sanctification is not perfect sanctification, which is able to stand before the Lord to justifie us.

We are not capable of inherent righteousnesse.

Of the trespasse offering.

A Trespasse offering was a Sacrifice for sinnes of omission, or sinnes of ignorance, these sinnes were ἀκούσια, *Levit.* 5.15. *if a soule commit a trespasse and sinne through ignorance*, in the Hebrew it is, *timgnol magnal*, as if a man were blindfolded with a cloke cast about him, for *megnil* is a cloke, these sinnes the Apostle calleth ἀγνοήματα, errors done of ignorance, *Hebr.* 9.7.

תִּמְעֹל מַעַל
מעל *pallium.*

But here we must distinguish betwixt sinnes done of ignorance, and sinnes done ignorantly. This Sacrifice was for sinnes done of ignorance, but not for sinnes done ignorantly. Sinnes done of ignorance were those which proceeded meerely of ignorance; but sinnes done ignorantly, were those sinnes which were committed ignorantly, but ignorance was not the cause of them, as when a man in drunkennesse killed a man, he doth it ignorantly, but not of ignorance, because he wilfully was drunken, which drew on his ignorance; here his drunkennesse & his ignorance were essentially joyned together, but there are other sinnes which are but accidentally joyned together, as drunkennesse, and whoredome, for all that are drunk commit not whoredome, neyther all that commit whoredome are drunke.

Agens { *ex ignorantia* / *ignoranter.*

difference of sinnes done of ignorance and sinnes done ignorantly.

EXERCI-

EXERCITAT. XV.

Of the Priests apparell.

A ceremoniall appendix of Command 2.

Exod. 28.2. *And thou shalt make holy garments for Aaron thy brother, for glory and beautie.*

THe Priests were cloathed in linnen when they served in the Sanctuary, *Ezek.* 44. 17. *And it shall come to passe, that when they shall enter in at the gates of the inner court, they shall be cloathed with linnen garments, and no woll shall come upon them, while they minister in the gates of the inner court, and within.*

The Priests might weare no woll in the Sanctuary.

First, they had linnen breeches to cover their nakednesse, Christ is he that must cover *the shame of our nakednesse that it doe not appeare, Reve.* 3.18. they had linnen coats reaching downe to their feete; linnen signifieth righteousnesse in the Scripture, *Revel.* 19.8. therefore *David* prayeth *Psal.* 132.9. *Let thy Priests bee cloathed with righteousnesse.*

Allusion.

Allusion.

When they were in the Sanctuary they wore onely linnen, and out of the Sanctuary they wore wooll, the Iewes had a proverbe, when they saw a worldly minded Priest, they used to say, there goeth the man with the woollen cloaths, because he minded nothing his linnen cloathing, his Sanctification and righteousnesse.

The Iewes called a worldly minded Priest the man with the woollen cloathe.,

These cloathes reached downe to their feete, and therefore Christ our Highpriest appeared having ποδήρη and *cloathed with a garment downe to the feete, Revel.* 1.13. Moreover they had a linnen girdle which signified truth and constancie in Christs administration, *Esay.* 22.

Alluſion.

21. *And I will cloath him with thy robe, and ſtrengthen him with thy girdle*, it ſignifieth likewiſe the conſtancie, truth, and perſeverance of Chriſtians, *Ephe.6.14.ſtand therefore having your loynes girt about with truth*, the garments were common to the Highprieſt with the reſt of the Prieſts.

The Highprieſt had ſome ornaments that were proper to himſelfe, firſt a robe of blew with bels, an Ephod of Gold, blue, purple, ſcarlet, and fine linnen, a breaſtplate, a Miter of fine linnen, a plate of pure gold upon his forehead.

The Highprieſt had garments proper to himſelfe, therefore in the ſecond Temple when the Highprieſts wanted the annointing oyle, when they ſaw the Highprieſt, they ſayd not; there goeth the annoynted of the Lord; but there goeth the man with the many cloaths, *merubba begadim.*

מרובח
בגדים
multiplicatis veſtibus.

The Prieſts might not weare their girdle but about their breaſts.

He had a broydered girdle which he wore about his paps, therefore Chriſt is ſayd to be *girt about the paps with a golden girdle, Reve.1.13.* So *the ſeven Angels came out of the Temple having their breaſts girded with golden girdles, Reve.15.6.* and *Ezek.44.18.* the Prieſts were forbidden *to gird themſelves in the ſweating places*, that is, about their loynes.

Obj.

But it is ſayd, *Eſay.11.5. righteouſneſſe ſhall be the girdle of his loynes, and faithfulneſſe the girdle of his reines*, therefore it may ſeeme that he wore his girdle about his middle.

Anſw.

Why Chriſt was girt about the loynes and reines.

Righteouſneſſe was the girdle of his loynes, and faithfulneſſe the girdle of his reines, to ſignifie, that there was no concupiſence in Chriſt here, or ſinfull luſt; and he was girt about the paps with a golden girdle to ſignifie that his heart was holy and pure without ſinne.

He had a plate of gold upon his forehead, and *holi-*

neſſe

neſſe to the Lord written in it, and therefore he was called the Saint of the Lord, *Pſal.*106.16. This plate had holineſſe to the Lord written in it, but *Zachariah* propheſied that holineſſe to the Lord ſhall be written upon the *bridles of the horſes*, *Zach.*14.20. that is, there ſhall be ſuch holineſſe under the Goſpel that the meaneſt ſhall have holineſſe written upon his forehead, as the Prieſts had under the Law.

The plate of gold.

Theſe prieſtly ornaments ſignified Chriſts Kingly, Prieſtly, and Propheticall office, his Kingly office was typed by his Crowne which he wore, his Prieſtly office was ſignified by the breaſtplate upon which he carried the names of the twelve Tribes, and *Vrim* and *Thummim*; the Prieſt did two things, as the Apoſtle ſpeaketh, *Heb.*5.1. τὰ πρὸς θεὸν & τὰ πρὸς ἡμᾶς, things which pertained to God, and things which pertained to us: the things which he did from God to us, were repreſented by *Vrim* & *Thummim*, and the things which he did from us to God were repreſented by the breaſtplate w, herein he carried the twelve ſtones, and his propheticall office was ſignified by his bels.

The ſignification of the Highprieſts garments.

The prieſtly garment was put upon *Aaron* by *Moyſes*; and yet *Moyſes* is commanded to ſtrippe *Aaron* of them, and diſaray him. The taking off of his garments, and putting them upon *Eleazar*, ſignified the taking awas of his office and giving it to another. So when *Eliakim* was cloathed with *Shebnas robe*, *Eſay.*22.15. it ſignified that his office ſhould be taken from him, and given to *Eliakim*. So the ſtripping of *Aaron* ſignified the diſanulling of the Prieſthood for the weakneſſe thereof, *Heb.*7.14. and when he was ſtript of his Prieſtly garments for his ſinnes wch he had committed, *Num.* 20.12. he and all the people were taught to expect a better Prieſthood of the ſame of God *who is perfected for evermore*, *Heb.*7.28. and this prieſthood was continued

The diſaraying of *Aaron*, what it meant.

nued from *Aaron* to *Eleazar*, and from him to *Phinehas*, and had no end untill Christ came, who was a Priest after the order of *Melchizedeck*, the true *Eleazar*, the helpe of God.

The garments which the Priest wore when he went into the holiest of all.

The Highpriest had other garments which he wore when he entred into the holiest of all upon the day of expiation, he was all cloathed in white, and having finished his service that day, he layd aside these cloathes and never wore them any more, *and Aaron shall come into the Tabernacle of the congregation, and shall put off the linnen garments which he put on when he went into the holy place, & shall leave them there, Lev.* 16.23. The Highpriest layd aside all his ornaments that day when he went into the holiest of all, to signifie unto us, that the Leviticall Priesthood was to be laid aside, and also that Christ would *give up his Kingdome to his Father*, 1 *Cor.*15.24. that is, he would not exercise the function of a mediator any more in the Church, and that he would give up his personall kingdome, but not his eternall kingdome.

The Sacrifices and ceremonies under the Law had relation to Christ.

All the Ceremonies and Sacrifices under the Law had relation to Christ, they were but the shaddow, and he was the body.

To his conception.

First the Nazarite must be sanctified in his mothers wombe, to signifie that Iesus the true Nazarite should be conceived without sinne in the wombe of the Virgin.

To his natures.

Secondly, his two natures were signified by the Goate that was killed, and the scape-Goate, and by the two Sparrowes, the one killed, & the other let goe. So by the Angels ascending and descending upon the Ladder, the Angels ascending signifying his Godhead whom they all ascend to honour; and descending to minister unto him as man.

To his birth.

In his birth *Mary* offered for herselfe and for her Sonne

Sonne, to signifie that he became legally uncleane for us to purge our uncleannesse.

His offices, King, Priest, and Prophet, typed by the Highpriests garments and ornaments. **To his offices.**

His death by the Sacrifices, and his lifting up upon the Crosse by the brasen Serpent, his buriall by *Ionas* living in the Whales belly three dayes, his resurrection by the firsts, and therefore he is called the first fruits of them that slept, 1 *Cor.* 15.20. and the fifty dayes betwixt the first harvest and the gathering of the full harvest, signified the fifty dayes betwixt Christs resurrection, and the comming downe of the holy Ghost upon the Apostles. **To his death.**

EXERCITAT. XVI.

The Lord would not have his Priests use the customes of the Heathen Priests.

A ceremoniall appendix of Commande. 2.

Exod. 20.26. *Thou shalt not goe up by steps upon mine Altar.*

THe *Israelits* learned Idolatry in *Egypt*, and *their Pappes were brused*, *Ezek* 23.3. and the Prophet *Ieremiah* calleth *Egypt a very faire Heifer*, *Cap.* 46.20. who was lascivious and wanton, following Idolatry, and therefore was called, *great in flesh*, *Ezek.* 16.26. And *Israel* followed *Egypt who was like a backesliding heifer*, *Hos.* 11.6. the *Seventy* translate it, παροίστρωαν, like a Heifer stung with Hornets, who runneth here and there: so did they

παροιστρέω *sive* ἀω *æstro exagitor, æstro velut immisso concito ab* οἶστρος *asilus, æstrus, metaphorice stimulus.*

after their Idols; therefore he threatneth, that *he will feede them as a lambe in a large place*, that is, he would send the ten Tribes to captivi ie, where they should have libertie enough to run as they pleased.

The Lord would not have them to imitate the beastly Priests of the *Moabites*.

When the *Israelites* were comming out of *Egypt*, travelling towards *Canaan*, the Lord forbiddeth them to follow the beastly Idolatry of the *Moabites*, to discover their nakednesse, as their Priests did; and for this cause that they should not goe up by steps, or degrees upon the Altar; for their cloathes were short when they travelled through the Wilderneſse with the ambulatory Tabernacle, and if they had ascended by steps upon the Altar, their nakednesse might have beene seene.

Priapus, what.

This filthy Idolatry of the *Moabites* was the worshipping of *Baal-peor* who was also called *Priapus*. This *Priapus* was a young man in *Hellespont*, who was expelled out of the countrie as a corrupter of the youth. He went into *Greece*, where afterwards, beastly & filthy persons made a god of him. The *Moabites* made choise of him also for their god, and he was called *Baal-peor*, because he was made with his nakednesse discovered. this Idoll was also called *miphleZeth*, 1 *King*. 15. 13. *Horrenda statua*, and *Idolum pudoris*, *Hos*. 11. 9. *and* 9. 10. and like unto this worship was that worship of *Tammuz*, *Ezek*. 8. with their φάλλοι and ἰθύφαλλοι.

Priapus the God of the *Moabites*.

The *Moabites* choose a filthy God like unto themselves.

Was not this strange that they could imagine that their gods and their goddesses were such? but we are not to admire this; for even as the Atheist, that hee may sinne the more securely, fained to himselfe that there is not a God: so the uncleane and filthie man imagineth a god like unto himselfe, *Psal*. 50. 21. *because I kept silence thou thoughtest that altogether I was such a one as thy selfe*: they who write of the *Ethiopians*, say, that they paint the Angels blacke, and the Divels white; they paint the Angels blacke, because they are blacke them-

themſelves; they thinke the blacke colour the moſt comely colour, and the white the moſt uncomely colour. So theſe filthie *Moabites* made choiſe of a god like unto themſelves; and as their god *Baal-peor* was a filthie god, ſo were his Prieſts filthie Prieſts, in ſhewing their nakedneſſe. The more modeſt amongſt the heathen thought it a filthie thing to ſhew their nakedneſſe, and therefore they ſayd, *in ſcenam ſine ſubligaculo nemo prodeat*, and as they had a filthy god, and filthy Prieſts; ſo they had a filthy Sacrifice, they offered an Aſſe to *Priapus*, which was a beaſt *of great fleſh*, *Ezek.* 23.20.

Caro pro pudendis, honeſtatis cauſa.

Afterwards this filthy Idoll was called by the Latines *Deus hortorum*, becauſe they uſed to commit ſuch filthineſſe in gardens; and therefore they uſed this word *hortum in re amorum*, when they ſpake of filthy and unchaſt luſt.

Priapus called *Deus hortorum*, and why.

Quod meus hortus habet, ſumas impune, licebit,
Si dederis nobis, quod tuus hortus habet.

And when they would inſinuate their filthy luſts, they ſay, *legere olera, legere nuces, legere poma. Propertius.*

Cum quibus Ideo legiſti poma ſub antro,

and ſo *Virgilius*,

Malo me Galatæa petit, laſciva puella.

The Lord commanded his Prieſts to weare ποδήρεις, ſide garments reaching to their feete, and alſo breeches under them.

The *Moabites* are called the people of *Chamos*, *Num.* 21.30. and *Ier.* 48. hence commeth the Greeke word κῶμος, and the Apoſtle alludeth to this, *Rom.* 13.13. ἐν κώμοις, *not in rioting, and drunkenneſſe.*

כְּמוֹשׁ
κῶμος.

The Concluſion of this is; Spirituall adultery is puniſhed with bodily whoredome, *becauſe they changed the glory of the uncorruptible god, into an image made like to*

Concluſion.

corruptible man, and to birds, and fourefooted beasts, and creeping things; wherefore God gave them also to uncleanesse, and to vile affections, Rom. 1. 23.

EXERCITAT. XVII.

That a woman might not weare a mans apparell. A ceremoniall appendix of Command. 2.

Deut. 22. 5. The woman shall not weare that which pertaineth to the man.

THe Lord knowing how prone his people were to Idolatry, made a partition wall betwixt them and the Gentiles; and he would have them opposite to the Gentiles in their ceremoniall worship.

Vide Analyses Iunij in Levit.

Firſt, the *Egyptians* eate onely swines flesh; therefore ye shall be opposite to them, ye shall not eate the flesh of the Hogge; they worshipped the Oxe and the Sheepe, therefore yee shall eate them, and sacrifice them.

Secondly, in their apparell; the Priests of *Isis* did weare linnen, and wooll, therefore yee shall weare linnen onelyor wooll onely, and not linsey wolsey.

The Iewes opposite to the Gentiles in the manner of their worship.

Thirdly, the *Egyptians* had ἀλεξιφάρμακα to save them from evils, therefore the Lord commanded his people to weare phylacteries.

Fourthly, in the manner of their worship; they when they worshipped they looked towards the sunne rising, but ye shall be contrary to them, and turne your faces towards the Arke, which stood in the west end of the Temple.

It is a question whether this belongeth to the seventh Commandement or to the second. The most hold, that

that it belongeth to the seventh Commandement, to teach men and women modestie; but if we will consider the words of the Law more neerely, and the practise of the heathen, it may seeme rather to be an appendix of the second Commandement; for this word *βδυγμα. abhomination*, is spoken usually in the Scripture of Idolatry, & *Maimone* sheweth, that it was the manner of Idolatrous men to stand with the imbrodered garments of women upon them, before the starre *Venus*, and the women put upon them mens armour, and stood before the starre *Mars*, and therefore it may seeme that the Lord expresly forbiddeth the woman to put upon her [*Celi*] the armour of a man: and if it were forbidden onely to eschew filthinesse, why would the Lord forbid women to put on mens armour, and the men to put on womens cloathes rather then the mans cloathes, putting *Celi* and *Shimlath*. And *Iulius Firmicus* writing of the Idolatrous customes of the *Assyrians*, saith, that they worshipped *Venus*, and that it was not lawfull to the Idolatrous Priests to worship her, *nisi effaminent vultum, & virilem sexum ornatu dedecorarent*; unlesse they changed their countenance, and fained their sexe, and disgraced themselves, putting on womens apparell upon them.

And the Lord in all these ceremonials made a distinction betwixt the Iewes and the Gentiles, rather than betwixt the male and female.

Circumcision distinguished the males from the females, therefore the partition wall of the ceremonies distinguished the male from the female, as well as the Iew from the Gentile.

Circumcision distinguished the people of God from other people; but it distinguished not the male from the female; for the females were circumcised in the males, *Gen.* 34. 14. *we cannot give our sister to one that is*

This is rather an appendix of the second commandement than of the seaventh.

In more nebuchim Parte, 3.

Why women forbidden to put on mens armour.

כלי

שמלת

Men worshipped *Venus* with womens cloaths, and women in mens armour.

The ceremonies made a distinction betwixt the Iewes and Gentiles.

Ob.

Answ.

The females circumcised in the males.

uncircumcised; the ceremonies were instituted then to make a distinction betwixt the Iewes the people of God, and the Heathen.

Commandement III.

EXERCITAT. XVIII.

Of the Nazarites vow.

Num. 6. 2. when eyther man or woman shall separate themselves to vow a vow of a Nazarite, &c.

THere were three sorts of things separated to the Lord, first the land every seventh yeare was separated to him: Secondly, the first fruits were Nazarites to the Lord, in the originall it is, *ginnebhe nezirecha vua separationis*, (as the *Seventy* translate it) or *sanctificationis tuæ* (as the Chaldee paraphrast hath it) and thirdly, was *nazareatus personæ* a separation of persons to God.

Three sorts of things separated to God.

A separation of persons againe was eyther of men or women, *Num. 6. 2.* women Nazarits, as *Sampsons* Mother was a Nazarit, when they vowed themselves this wayes Nazarits, they were sayd [*Iaphli*] to doe some admirable or rare thing.

עַנְבֵי נְזִירֶךָ

Nazareatus { *terra fructuum personaram.*

פָּלָא *admirable esse.*

So Nazarits according to their ages, as they were *adulti*, *Iuvenes* or *parvuli*; young men, as *Amos*, 2. 11. *they gave the Nazarits wine to drinke*, or little ones, as *Samuel*.

Nazaraus { *adultus juvenis. parvulus.*

Nazarits againe were eyther *Nazaræi sæculi* or *Nazaræi diærum*; *Nazaræi seculi* were those who were perpetuall Nazarits and might not be redeemed, nor change their vow; such as were *Samuel*, *Sampson*, *Iohn* the Baptist and *Iames*, as *Clemens* testifieth, these Nazarits some of them were separated to the Lord by the vow of their mother,

Nazaraus { *seculi dierum.*

mother, as *Samuels* mother vowed him a Nazarite from his conception, *min nagnaro*, as soone as he stirred in his mothers bellie.

The Child shall be a Nazarite from the wombe to the day of his birth, Iudg. 13.7. that is, from the time of his conception, and from the time of his birth; but when it is sayd, *Act.* 3.2. *he was lame from his mothers wombe*, here both the time of his conception and his birth are comprehended. So *Galat.* 1.15. *who separated me from my mothers wombe*, that is, from the time that my mother conceived me. So *Psal.* 22.10. *I was cast upon thee from the wombe*, that is, *from the time that she conceived me.* So *Iere.* 1.6. *Psal*, 58.3. *the wicked are estranged from the womb they goe astray as soone as they be borne*, here from the wombe signified *the time from their conception.*

מז נעַרוּ
a נָעַר *movere*

Nazzaei dierum were those who vowed themselves a time onely, but after the time was expired, they were no more Nazarites.

The vow of the voluntary Nazarit lasted but thirty dayes, as the Iewes gather; *Absolon* polled his head the thirtieth day of his vow, so did the voluntarie Nazarite, say they, and the inferiour priests shaved their heads every thirtieth day.

Mamone of his treatise of entring into the sanctuary, *Cap. sext.* 8.14.

Those who were separated to be Nazarits were commanded to absteine from three things; first from wine, secondly, from touching of the dead; and thirdly, that no rasor should come upon their head to cut their haire.

They are commanded not to eate the kernell of the raisin; secondly, not to eate the raisin it selfe; and thirdly, not to drinke the wine, as they might drinke no wine, so neither might they drinke *ex maceratis vuis quas* σωπήια or *secundaria vina vocat Plinius*; So they might drinke no vineger, the *Seventy*, ὄξος ἐξ οἴνου as made of apples, dates, &c. so *a vino hordei*, as *Athenaus* calleth it.

They

Regula.

They were commanded to abſteine from wine and ſtrong drinke; wine here is put before ſtrong drinke, *Scriptura enim nominat genus quandoque poſt ſpeciem*, the Lord ſaith, *Amos* 2.11. *he raiſed up of their young men for Nazarits, but verſ.* 12. *they gave their Nazarits wine to drinke*, they ſhould have learned abſtinencie from the Nazarits, but they intiſed the Nazarits to drinke wine, contrary to the Law.

The uſe that we may make of this is firſt to ſhew us that it is a ſinne to be partaker of another mans ſinnes, *Pſal* 50.18. *when thou ſaweſt a theefe then thou conſenteſt with him, and waſt partaker with the adulterer.* Secondly, not onely to be partaker, *but approve the ſame*, *Rom.* 1.32, thirdly, it is a greater ſinne to be examples to others in ſinne, as *Iud.* 11. *woe be to them for they have gone in the way of Cain*, but it is the greateſt ſinne of all, to provoke others to ſinne, as here they provoked the Nazarits to drinke wine, *and gave them wine to drinke.*

Secondly, they were commanded to abſteine from the dead, and not to come neare their fathers, brethren or ſiſters, if they were dead; if a man dyed ſuddenly by them, they were defiled; and if they touched but one who touched the dead, they were defiled; the ſame holineſſe was required of them, that was required of the highprieſt to abſteine from the dead.

Maimone In his treatiſe of mourning, *cap.* 3.

The Iewes ſay, if the Highprieſt had lighted upon a dead bodie in the way, hee might defile himſelfe and bury the dead, being alone, and none to helpe him: So they ſay, if an inferiour Prieſt and a Nazarite were walking together, if he had beene but *Nazareus dierum*, he was to burie the dead, becauſe his holineſſe was not perpetuall; but if he had beene a perpetuall Nazarite then the inferior Prieſt was to bury the dead, and not he, becauſe as great purity was required in the perpetuall

tuall *Nazarite*, as in the Priest concerning the dead.

Did not *Sampson* sinne being a *Nazarite* by touching of the dead bodies, and taking off their cloathes? *Quest.*

He did this by the singular direction of the spirit of the Lord; so he dranke of the water which flowed out of the law bone of the Asse, and eate of the honey which was in the dead Lion, which were al unclean by the law. *Answ.*

The heathen Priests learned of them not to touch the dead, the *Flaminian* Priests might not put shoes upon their feete of the leather of that beast which dyed of it selfe, and if a Priest happened to have a funerall oration before the dead corpes, he used to stretch a vaile betwixt him and the corpes, that he might not see it, *Non licebat Flamini Diali tibias funebres audire, nec locum in quo bustum erat, ingredi*: A *Flaminian* Priest might not heare the sound of the pipes which were at burialls, neither might he come into that place where there was a grave. *Seneca consolatione ad Marcian. cap 15.*

The third thing was this, that no Rasor came upon their head: they suffered their haire to grow, therefore they were called ὀπισθόκομοι, & they were called ἀκερσέκομοι, *vel intonsi*, and if they were voluntary *Nazarits*, no Razor might come upon their heads untill the vow was expired, and then their haire was cut and cast under the Altar, & burnt: but if they were perpetuall *Nazarits*, there came never a razor upon their head, but their haire was onely cut about, and this was *cincta cæsaries*; *Dalila* cut off *Sampsons* haire, yet he ceased not to be a *Nazarit*; for the Angell said, *that he should be a Nazarit unto his death*. The haire was a signe of strength: and as long as *Sampson* kept his haire, hee kept his strength; and God threatning to weaken the estate of his people, useth this similitude, that he will shave the haire with a razor. *Esay*. 7. 20. *In the same day shall the Lord shave with a razor.* ὀπισθόκομοι, ἀκερσέκομοι, *intonsi*

When the voluntary *Nazaret* vowed a vow for thirty dayes, and in the meane time defiled himselfe, by touching of the dead; if the whole time had beene spent to one day, and then if he had touched any uncleane thing, all these former dayes were reckoned nothing to him (*Iob.* 3. 6. [*Naphal*] *fugient, aut dilabentur: Onkelos, inutiles erunt*, or let let them be reckoned amongst the intercalar dayes which were not numbered amongst the dayes of the yeere) and he was to begin his vow anew againe: so it is in the course of our sanctification, when we haue gone on a while in it, and then fall into some great sinne, in that case we are to begin our sanctification anew againe. *Act.* 7. 42. *O yee house of Israel, haue ye offered to me slaine beasts, and sacrificed by the space of forty yeeres in the Wildernesse?* They offered to the Lord sundry times in the Wildernes according to his ordinance; but because now they fell to worship Idols, therefore the Lord reckoned the former sacrifices, as though they had not beene offered to him.

בפל

Perire diem ad emboliſmum pertinet.

When the *Israelites* had travelled to the confines of *Moab* to *Kadesh-Barnea*, they fell a murmuring there against the Lord, therefore the Lord brought them backe againe, after that they had passed sixteene stationes. *Num.* 33. 20. 35. To the red Sea in which they were baptized, 1 *Cor.* 10. 2. So when we fall from the Lord, we are to returne backe againe to our Baptisme and first vow.

And he came and dwelt in *Nazaret*, that it might be fulfilled, which was spoken by the Prophet. *Matth.* 2. 23. *And he shall be a Nasarit to the Lord.*

Quest. How were these two accomplished in Christ, he was called both a *Nasarit*, and a *Nazarit*.

Answ. Christ was a *Nazaret*, the true branch of the roote of Iesse, and he was a *Nasarit* truly separate to the Lord; and *Satan* acknowledged him to be ὁ ἅγιος τοῦ θεοῦ *Luc.* 4.

Nazaraw voto, Nazarenus habitatione.

As

As *Sampſō* was τὸ ἅγιον τῦ θεῦ, ſanctified to the Lord in type; he was both ναζηραῖος *et* ναζωραῖος: ναζιραῖος *eſt* ἡγιασμένος, *ſanctus*, and he was ναζωραῖος *oriundus ex Nazaret*, and in the title of Chriſts Croſſe there was an alluſion to that plate of gold which was upon the forehead of the high Prieſt, and therefore *Aaron* was called the *Saint of the Lord*, becauſe he had *holineſſe to the Lord* written in his forehead; that plate of gold was called *Nezer*, it had written upon it ἁγιασμα κυριῶ, which is ναζηραῖος τῳ κυρίῳ. *Exod.* 30.39. It was written, that is, ingraven in the plate, Chriſt was that true *Nazarit* holy, blameleſſe, and undefiled; we are to marke, that the *Seventy* to facilitate words, and to make them the more eaſie to be pronounced, write the words different from the Hebrew, as they ſay, *Samaria* for *Shemron*, ſo *Solomon*, for *Shelomoh*, ſo *Naſareus* for *Nazareus*, & the devil being well acquainted with all languages, could cal Chriſt ὁ ἅγιος τῦ θεῦ putting [*S*] for [*Z*] ſo in the inſcription upon the Croſſe they call him *that Naſarit* or *Nazarit*.

ναζηραῖος.
ναζωραῖος.
ναζαρηῖος v. ναζωρηῖος.

But Chriſt did drinke wine therfore he cannot be called *Naſarit*, but *Nazarit* onely. *Ob.*

He was not a legall *Naſarit*, for he fulfilled that in his forerunner *John* the Baptiſt; but he was the true *Naſarit* ſeparated from ſinners; the Iewes in contempt called Chriſt a *Nazarit*, and ſo *Iulian* the apoſtate called Chriſt a *Galilean*, becauſe *Nazarit* ſtood in *Galilee*, and it was for this, that the Chriſtians were called at the firſt *Nazarei*, but afterward their name was changed at *Antioch*, and they were called *Meſichijm*, *Chriſtiani*. *Anſw.*

From the cutting of the *Nazarits* haire, they brought in ſhaving of the heads in the Chriſtian Church, and they ſaid, that long haire ſignified ſuperfluity in manners; hence came this ſpeech afterwards, *Tonſo capite fieri monachus*; judaizing in this point.

Commandement. IIII.

EXERCITAT. XIX.

Of the Paſſeover.

Levit. 23. 5. *In the fourteenth day of the firſt moneth is the Lords paſſover.*

How the Paſſeover pertaineth to the fourth Commandement.

THe paſſeover as it was a ſacrifice, and a ſacrament, it is an appendix of the ſecond Commandement; but the time of it ſet downe here is an appendix of the fourth Commandement.

The word [Paſſeover] taken diverſly.

This word [*Paſſeover*] is taken ſundry wayes in the Scripture; Firſt, for paſſing over, becauſe the Angell paſſed over the houſes of the *Iſraelites*, and deſtroyed them not, *Exod.* 12. 11. *It is the Lords paſſeover*, Secondly, Paſſeover is taken for thoſe actions which were done about the paſſeover, as killing the lambe, ſprinkling of the blood, eating of it, and ſuch, *Matth.* 26. 17. Thirdly, for the feaſt which was annexed to the Paſſeover, 2 *Chro.* 35. 11. *They killed the Paſſeover and the Prieſts ſprinkled the blood, &c.* This was for the feaſt of the Paſſeover. Fourthly, for the Lambe killed at the Paſſeover. *Matth.* 26. 19. *And they made ready the Paſſeover*, That is, the Lambe which was killed at the Paſſeover, ſo *Marc.* 14. 12. *They killed the Paſſeover.* Laſtly, for the time of the Paſſeover, as *Luc.* 22. 1.

They had in this Paſſeover unleavened bread, a Lamb, bitter herbes, and a cup in which they did drinke.

First,

First, they had unleavened bread, this unleavened bread was *panis pauperum*, the poores bread, *Deut.* 13. 6. Yet the Lord taketh this unleavned bread for the Sacrament; it was a great change, when *Moſes* rod which was the ſhepheards rod, was made the rod of the Lord; ſo this was a great change, when he tooke the poores bread, and made it this bread of his Sacrament; they were commanded to eate the bread in remembrance of their haſtening out of *Egypt*, when they had no leiſure to ferment it; but Chriſt changed it to another ſort of remembrance, to be a memorall of his death in the Sacrament. 1 *Cor.* 11: 24. *Doe this in remembrance of me.*

The unleavened bread called the poores bread,

Why they had unleavened bread in the Paſſeover.

It muſt be unleavened bread, for leavened bread ſignified either Hypocriſie or malice; *David* calleth a wicked man, *A leavened perſon. Pſal.* 71. 4. *So a leavened heart. Pſal.* 73. 21. So *Matt.* 16. 6. *Beware of the leaven of the Phariſees*, and 1 *Cor.* 5. 7. *Purge out the old leaven.*

Then they eate it with bitter herbes, to put them in remembrance of their affliction in *Egypt*; and *Ieremiah* ſeemeth to allude to this. *Lament.* 3. 15. *He hath filled me with bitterneſſe, he hath made me drunken with wormewood.*

Why eaten with ſowre herbes.

Alluſion.

Whether was the cup in the paſchall ſupper, a Sacramentall Cup or not?

Queſt.

Not, for there is no mention made of it in the inſtitution, the Lord commandeth to take a Lambe, unleavened bread, and bitter herbes, but not a word of the Cup; wherefore this cup was but their common Cup, in which they uſed to drinke.

Anſw.

Whether the Cup in the Paſſeover was a Sacramentall Cup or not,

It may be ſaid, that the Maſter of the familie bleſſed this Cup.

Obj.

This was not *conſtitutiva ſanctificatio*, but *invocativa*: it is *conſtitutiva invocatio*, that maketh it a Sacrament, *accedat verbum ad elementum, et fiet Sacramentum* (ſaith *Auguſtine*)

Anſw.

Sanctificatio. { *Conſtitutio.* *Invocatio.*

Auguſtine) and when it wanteth the word of inſtitution then it cannot be a Sacrament; it is true that Chriſt transferred this cup, and made it Sacramentall under the Goſpell: but it was not ſacramentall under the Law, it was onely a common cup, the water which they dranke out of the Rocke was a Sacrament to them, 1 *Cor.* 10 4. and it was alſo common water, for their beaſts drunke of it.

Many things that are common, changed to a holy uſe.

So this was but a common Cup to them, but Chriſt made it Sacramentall, ſomethings againe which were Sacramentall to them, were common at Chriſts Supper, as the eating of bitter herbes. Laſt, it was not a Sacramentall Cup, for the blood of the Paſchall Lamb ſignified the blood of Chriſt; there are not two things appointed in the Sacrament to ſignifie one thing.

What things were proper to the Paſſeover in Egypt, and what proper to it in Canaan.

Things proper to the Paſſeover in *Egypt*, were firſt, they eate the Paſſeover in their ſeverall houſes when they were in *Egypt*; but afterwards they were bound to eate it in *Ieruſalem* onely. *Deut.* 16. 5. 6. 2 *Chro.* 35.

Secondly, in *Egypt* the blood was ſprinkled upon the Lintels of the doores; but afterwards it was ſprinkled upon the Altar. 2 *Chro.* 35. and then the Maſter of the houſe cauſed to bring backe the Lamb to his houſe, and eate it with his family. *Luc.* 22. 7. 8.

Thirdly, in *Egypt* they ſtood when they eat the Paſchall Lambe, with their loines girt, and their ſtaves in their hands, to ſignifie that they were to make haſte, away; and *Eſay* alludeth to this, *Eſay.* 52. 12. *Yee ſhall not goe out with haſte, nor goe by flight*; but when they came to *Canaan*, they ſate when they eate the Paſſeover.

Alluſion.

Queſt.

Their ſitting at the Paſſeover was not a ſignificative Ceremony.

Whether was their ſitting a ſignificative ceremony, or not, when they eate the Paſſeover in *Canaan*?

Anſw.

Seven memorable Paſſeovers.

Not, it was onely after the cuſtome of men when they ſit to eate meat.

There were ſundry memorable Paſſeovers. The firſt in

in *Egypt*, the second in the Wildernesse; the third in the dayes of *Ioshua*; *Cap.* 5. 10. the forth in the dayes of *Hezekiah*; 2 *Chro.* 30. the fift in the dayes of *Iosiah*, where *there was not such a Passeover holden from the dayes of the Iudges that judged Israel, nor in all the dayes of the Kings of Israel.* 2 *King.* 23. 22. The Sixt, after they returned from the captivity. *Ezra* 6. 9. The last Passeover was that which Iesus kept with his Disciples. *Luc.* 22. where he put an end to the Passeover, and instituted his owne Supper in the place of it.

Quest. Whether was the Lambe which was killed at the Passeover, a Sacrament or a sacrifice?

Answ. The most hold that it was not a sacrifice, and their reasons are these.

Reas. 1. First, it might be killed by others than by the Priest, therefore it was not a Sacrament.

Reas. 2. Secondly, *Exod.* 8. 26. *It was abhomination for the Israelites to sacrifice in Egypt*, but the paschall Lambe was eaten in *Egypt*; therefore the paschall Lambe was not a sacrifice.

Reas. 3. Thirdly, a Sacrament differeth from a sacrifice, for in a sacrifice we offer to God, and in a Sacrament wee receive from God; the Paschall Lambe was a Sacrament; therefore it could not be a sacrifice.

Reas. 4. Fourthly, that which was eaten of the sacrifice, was eaten onely in the Temple; but the Paschall lambe was eaten out of the Temple, therefore it was not a sacrifice.

Answ. Now for answer to the first, after that they came out of *Egypt*, and the priesthood was setled, the Priests onely killed the sacrifice, and sprinkled the blood, and the Lambe was then caried home.

Maimone in Corban Pesshang. cap. 1. 6. Secondly, It was abhomination to sacrifice in *Egypt*, it was an abhomination to the *Egyptians* to see beasts killed there, becaus they worshiped beasts as their Gods; but it was not abhomination before the Lord; for feare of the

the *Egyptians* they would not ſacrifice there, they might have ſacrificed there as well as they killed the Paſchall Lambe there, it was a thing lawfull in it ſelfe.

We muſt diſtinguiſh two things in the paſchal Lamb, it was both a Sacrament and a ſacrifice; the ſprinkling of the blood in the Temple was a ſacrifice, the eating of the Lambe at home in their ſeverall houſes was a Sacrament; and ſo as it was a ſacrifice, they offered; and as it was a Sacrament, they received.

Reaſons proving that the Paſchall Lambe was a ſacrifice.

Reaſons proving that it was a ſacrifice are theſe:

Reaſ.1. First, 2 *Chro.*30.1. *Hezekiah* gave Commandement *that all the people ſhould come to the houſe of the Lord at Ieruſalem to keepe the Paſſeover*, Wherefore ſhould he have commanded them to come to the houſe of the Lord to eat it, if it had not been a ſacrifice? if it had been onely a Sacrament it had beene enough to have bidden come to *Ieruſalem* to eate it.

Reaſ.2. Secondly, 2 *Chro.* 35.11. *And they killed the Paſſeover, and they ſprinkled the blood*, it was the blood of the ſacrifice that the Prieſt ſprinkled.

Reaſ.3. *Ioſephus de bello Iudaico lib.6.cap.45.* *Ioſephus* writeth, that *Ceſtius Florus*, when he would ſhew to the Emperor the multitude of the Iewes that were in *Ieruſalem* at the Paſſeover, he deſired the Prieſts that they might get the number of the people; and how did the Prieſts find out the number of the people? he ſaith, by the number of the Lambes which they killed at the Paſſeover, and then they reckoned how many were in every familie at the eating of a Lamb, and ſo they found out the number of the people; it was the Prieſt then that killed thoſe Lambes, and none elſe.

The Paſchall Lambe a figure of Chriſt.

The Paſchall Lambe was a figure of Ieſus Chriſt: the Paſchall Lambe was taken the tenth day, and ſeparated untill the fourteenth & at the evening of the fourteenth it was killed: Ieſus Chriſt, the true Paſchall Lambe, *Came ſixe dayes before the Paſſeover to Bethania. Ioh.*12.1.

And

and the morrow after he went to *Ierusalem*, where they met him with branches of palme trees, and this was five dayes before the Passeover, then he stayed foure dayes in *Ierusalem*, and was killed in the day of the Passeover at night, and thus he accomplished the ceremonies of the Law.

Quest. Whether did the *Iewes* and Christ eate the Passeover upon the same day, or not?

Answ. Christ observed the true day, in the end of the fourteenth day, and the beginning of the fifteenth, he eate it betwixt two evenings; but the *Iewes* transferred the day, and eate it in the end of the fifteenth day, and beginning of the sixteenth; and therefore when Christ eate the Passeover, it was the day of the Preparation to the Iewish Passeover, although indeed it was the true Passeover, *Iohn* 17.62. When the Passeover preceded the Sabbath, they used to transferre the holy actions of that day to the Sabbath, that two feasts may not fall together, and they did their common worke upon that day, which should have been done upon the Passeover, and reserved the holy actions to the Sabbath following; and it was upon this day that they crucified Christ.

Whether Christ kept the Passeover that same day which the Iewes kept.

They kept this translation of feasts, lest the feast of Lots should have fallen, 2,4,7.

Why they transferred their feasts to the Sabbath.

Lest the feast of the Passeover should have fallen. 2,4,6.

Lest the feast of the Pentecost should have fallen. 3,5,7.

Lest the beginning of the new yeare should have fallen. 1,4,6.

Lest the day of expiation should have fallen. 1, 3, 6.

They observed this translation of the feasts, because they had certaine feasts which fell upon these dayes, that two feasts should not fall together, as the three

feasts of Dedication, the foure fasts mentioned in *Zachariah*, and the feast of Lots.

When the divers keeping of the Passeover began.

This diversity was not kept so long as the first Temple stood, whence arose it then? it seemeth to have taken the beginning from the divers beginning of the moneth, for when they reckoned their moneth from the apparition which was doubtfull and uncertaine; hence it came to passe, that the beginning of the moneth was not alwayes at the selfe-same period; for the last day of *Adar* might fall out so, that it should be the beginning of *Nisan*; and therefore the *Sanhedrin*, appointed that the full Moone should be the thirteenth day, which according to the verity was the fourteenth; this diversitie arose of this, because of the divers apparitions of the Moone, so they kept the preparation to the Pascha diversly.

Great dissention betwixt the Easterne and Westerne Churches for keeping of the Passeover.

When the Apostles have so clearely determined that matter, that no man should bee condemned or judged for not keeping these dayes, yet Satan came and did sow his Cockle and his Darnell, and raised dissentions in the Churches, betwixt the Easterne and Westerne Churches, about the keeping of the Passeover; the Easterne Churches alledged that *Iohn* and *Philip* celebrated the Passeover in memory of Christs Supper, for they kept *diem* σαυεσμῶ, in the fourteenth day of the Moneth, but the Westerne Churches alledged that *Peter* and *Paul* kept the Passeover upon the first Lords day after the fourteenth day of the moneth, upon which day they kept *diem* ἀναστάσιμον.

Pius Bishop of Rome ordained the Passeover to be kept on the Lords day.

Pius Bishop of *Rome*, in the yeere of God, 147. gave out an Edict, that the Pascha should be celebrated by all upon the Lords day; yet those in *Asia* cared not much for this Edict, and there arose hot contentions on both the sides: *Polycarpus Iohns* Disciple came into *Rome* to settle this contention, and he appointed that every one should

ſhould celebrate the Paſcha as they were wont, yet this contention was not buried, for the Eaſterne and Weſterne Churches left not off one to write againſt another.

Victor the Biſhop of *Rome* in a Synode holden there, ordayned that the Paſcha ſhould be celebrated there upon the Lords day from the fourteenth day of *March*, untill the twenty one of that moneth. Thoſe of *Cæſarea Paleſtina*, *Pontus*, and *Achaia*, embraced this Edict, yet others ſtood out againſt it, and ſaid they would keepe it according to *Iohns* tradition, wherefore *Victor* excommunicated all the Biſhops in *Aſia*: Yet, *Irenæus* Biſhop of *Lions*, *Polycarpus Schollar*, ſetled the matter, under this condition that every one ſhould celebrate it after his owne forme.

Victor his Statute concerning the Paſſeover.

This peace laſted not long, for in the yeare of Chriſt 318. the contention was wakened anew againe, which *Conſtantine* the Emperour tooke hardly out, exhorting the *Aſiatickes* not to be partakers with the *Iewes* who crucified Chriſt; but they would not obey the Emperours letters, for they ſaid, they kept not the *Iewes* Paſſeover, but the new Paſſeover inſtituted by Chriſt; But a Councell being convened at *Nice* for the repreſſing of the hereſie of the Arrians, it was appointed, that through every Church of the Empire, the Paſcha ſhould be celebrated upon the Lords day by all.

The contention betwixt the Eaſterne and Weſterne Churches wakened againe.

The Councell for finding out of the Paſcha, appointed firſt, that it ſhould be celebrated after the twenty one day of *March*, for at that time the vernall Equinox was upon this day, and the Paſcha ſhould be celebrated after the Equinox. Secondly, that after the twenty one day of March, they ſhould looke ſtill to the fourteenth day of the moone, and after this day ſhould the Paſſeover be kept upon the Lords day, and to find out the time of the Moone, they compoſed the ſicle

The decree of the Councell of Nice.

of the golden number, for whereſoever in the Kalender the golden number is found of that yeere, there is the new Moone; and although theſe rules were ſure at the Councell of *Nice*, yet they hold not now, for the Equinox is not now fixed upon the twenty one day of March, but ever anticipateth it, for now it is on the tenth of March: but now theſe who reckon to the Paſſeover, looke to the firſt new Moone, after the firſt day of Lent, and the firſt Sunday after, beginneth the *Quadrageſima*, and the ſeventh Sunday after is the Paſcha.

The Iewiſh feaſts went backeward.

Marke that all theſe Iewiſh feaſts being reckoned by the Equinoxe, they goe backward from the day upon which they were firſt inſtituted; when the Paſſeover was inſtituted at the firſt, it fell upon the twenty ſeventh day of March. At the Councell of *Nice*, the Equinoxe, turned backe to the twenty one day, on which the Paſſeover was kept; and now, it is turned backe to the tenth day. If the Paſſeover ſhould be kept now according to the Equinoxe, it ſhould be kept the tenth of March. The reaſon why the Equinoxe varieth ſo, is becauſe in the ſpace of every hundreth and ſixe yeares, the whole Spheres come from the South to the North, by motion of the Firmament one degree, the world being created upon the third of Aprill, which was the Equinox then, now it is turned backe to the tenth of March, and if the world were to continue ſo long, it would turne to the tenth of *Ianuary*: By this the Lord would teach the *Iewes*, that all their feaſts have taken an end; but the Sabbath continually goeth forward, for it ſhall fall this yeare upon the firſt of *Ianuary*, it will fall upon the ſecond of *Ianuary* the next yeare, and ſo forth; but the feaſts goe backeward, that which falleth upon Saturday this yeare, ſhall fall upon Friday the next yeare; and as the Planets have a contrary courſe

When the Paſſeover was inſtitute, the Equinoxe was upon the 27 day of March.

Why the Equinox varieth.
At the Creation the Equinox was upn the 3 day of April.

courſe to the firſt mover, going backeward, whereas the firſt mover goeth forward; ſo theſe feaſts going backeward, turne to nothing, but the Sabbath going ſtill forward, ſhall end in that eternall Sabbath.

Concluſion.

The concluſion of this is, theſe feaſts being ſo alterable and moveable, it was a fooliſh contention betwixt the Eaſterne and the Weſterne Churches about the keeping of the Paſſeover.

EXERCITAT. XX.

Of the Pentecoſt.

A ceremoniall appendix of Command. 4.

Levit. 23. 15. *And ye ſhall count unto you from the morrow after the Sabbath, from the day that yee brought the ſheafe of the wave-offering, ſeven Sabbaths ſhall be compleat, &c.*

THe Pentecoſt is called the feaſt of weekes, becauſe there were ſeven weekes betwixt the morrow after the Paſſeover; and it is called the Pentecoſt, from πεντήκοντα, fifty, and in *Hebrew*, *Haghaſhibigneth*, חַג הַשָּׁבֻעוֹת

Many memorable things by the number of fifty.

There were ſundry memorable things reckoned by the number of fifty in the Scriptures; as fifty dayes from their comming out of *Egypt*, unto the giving of the Law. The Dough which they brought out of *Egypt*, laſted thirty dayes, for the Manna deſcended the ſixteenth day of the ſecond moneth; now betwixt the fifteenth day of the firſt moneth, when they came out of *Egypt*, to the ſixteenth day of the ſecond moneth, are juſt thirty dayes, after that time within fifteene dayes, they came to *Sinai*, that maketh forty five dayes; then the Lord commanded them to ſanctifie themſelves

three dayes, annd that maketh forty eight dayes; then the second day after that, the Law was given. So there were fifty dayes betwixt the morrow after the Passeover and the Pentecost: So there were fifty dayes after Christs Resurruction, and the comming downe of the Holy Ghost upon the Apostles: so in the fiftieth yeare was the Iubile.

The errour of the Samaritans, in reckoning of the Pentecost.

There were seven weekes from the morrow after the Passeover to the Pentecost; the *Samaritans* mistaking the word *Sabbath*, they kept seven Pentecosts in one yeare, therefore they were called *Hebdomaditai*.

They began to reckon the Pentecost from the morrow after the Passeover, which they called δεύτερα, and the first Sabbath after the δεύτερα, was called δευτεραπρώτον.

Christ rose upon this δεύτερα, and as there were fifty dayes betwixt δεύτερα, and the Pentecost; so there were fifty dayes betwixt Christs Resurrection, and the comming downe of the Holy Ghost.

The Angell stirred the poole at the Passeover.

At the Pentecost, the man which had *an infirmitie thirty eight yeeres*, was cured, *Ioh.* 5. 5. For it is said, *verse* 4. *That an Angell went downe* κατὰ καιρὸν, *at a certaine season*; and the *Hebrewes* say, *lemognad hase*, and the *Helenists* say κατὰ καιρὸν τοῦτον, (following the *Hebrewes*) *at this season*, that is, at the Pentecost; κατὰ, here is taken *distributivè*; so *Mat.* 27. 15. The Angell came downe at their feasts, when many people were met together at *Ierusalem*; conferre, *Ioh.* 4. 36. with *cap.* 5. 1. At that Pentecost the Angell but came downe, but at the great Pentecost the Holy Ghost came downe.

When the Barley Harvest began.

Vpon the δεύτερα was the beginning of their Harvest, and then there were but handfuls of Barley brought in (therefore at the Passeover they read the History of *Ruth*, in the dayes of the Barley Harvest, *Ruth* 1. 22. *In the beginning of the Barley Harvest*; the Chaldee Paraphrast

raphraſt paraphraſeth it *at the Pentecoſt.*) But at the Pentecoſt, the full Harveſt was gathered in; their firſt Harveſt was of their Barley, of their baſeſt Graine onely; but the full Harveſt of their beſt Graine, the Wheate, was at the *Pentecoſt*. Chriſt ſaid, *Ioh.* 4. 35. *Say ye not, there are foure Moneths, and then commeth Harveſt? Behold, I ſay unto you, lift up your eyes, and looke on the Fieldes; for they are white already unto Harveſt.* But although the Harveſt was great, yet there were few Labourers, *Mat.* 9. 37. Here is an excellent alluſion betwixt the *Pentecoſt*, when their Cornes were ripe, being the time of their full Harveſt, and the comming downe of the Holy Ghoſt, for at the *Paſcha* there was little Harveſt, but at the *Pentecoſt* all the regions were white: ſo before the holy Spirit came downe, there was but a ſmall Harveſt; but when the Holy Ghoſt came downe, there was a plentifull and a great Harveſt; and at the *Pentecoſt* they gathered that which the Prophets had ſowen, *Ioh.* 4. 38. *Yee reaped that wherein yee beſtowed no labour.*

Alluſion.

The Apoſtles gathered that which the Prophets had ſowne.

Chriſt is called the firſt fruits from the dead, 1 *Cor.* 15. 20. as a handfull of the firſt fruits, ſanctified the whole field of Corne that was growing; ſo Ieſus Chriſt, the firſt fruits from the dead, ſanctifieth all thoſe who are lying in the Grave to riſe againe by his power, even *when they are in the duſt of death, Pſal.* 22. 15.

Chriſt the firſt fruits from the dead.

The day of the *Pentecoſt* was called σύναξις, as the laſt dayes of the *Paſſeover*, and the feaſt of *Tabernacles* were called *gnazereth*, holy dayes, there was but one holy day of the *Pentecoſt*; but the firſt and the laſt dayes of the other great feaſts were both holy, and yet the *Pentecoſt* was the moſt excellent Feaſt of all, for then the Comforter came, and the gift of the Holy Ghoſt came downe plentifully upon the Church.

The Pentecoſt had but one holy day.

Laſtly, obſerve the phraſe, *Act.* 2. 1. *When the dayes*

of

The Scriptures speake of things as done, when they are but in the act of doing.

of the Pentecoſt were fulfilled, that is, *fulfilling*, So *Ier.*25. 12. *And it ſhall come to paſſe, when ſeventy yeares are accompliſhed, that I will puniſh the King of Babylon, and that Nation, ſaith the Lord*; Seventy yeares were not cõplete here, for in the ſeventieth yeare they returned from the captivity; ſo here, *when the dayes of the Pentecoſt were fulfilled*, that is, upon the very day of the *Pentecoſt*, when it was fulfilling.

This word *gnazareth* is uſually reſtrained by the *Iewes* to the laſt of the *Pentecoſt*, and it is tranſlated by the *Seventy*, *Amos* 5.21. πανήγυρις, which word *Paul* uſeth, *Heb.*12.23. *for a generall Aſſembly.*

EXERCITAT. XXI.

Of the Feaſt of Tabernacles.

A ceremoniall appendix of Command. 4.

*Levit.*23.33. *And the Lord ſpake unto Moſes, ſaying, Speake unto the children of Iſrael, ſaying, The fifteenth day of of this ſeventh moneth, ſhall be the Feaſt of Tabernacles for ſeven dayes unto the Lord.*

God inſtituted many things to put his people in memory of his judgements and mercies.

THe Lord would not have his people forgetfull, neither of his mercies, nor of his judgements; of his mercies, Therefore he commanded them to keepe the *Paſſeover* in remembrance of their deliverance out of *Egypt*; he gave them the Law fifty dayes after they came out of *Egypt*, therefore hee would have them to keepe the *Pentecoſt*; he fed them with Manna, therefore he commanded the pot with Manna to be reſerved; they dwelt in Tabernacles, or Boothes, all the time that they were in the Wilderneſſe; therefore he commanded

ded them to keepe the feast of Tabernacles, lest they should forget his benefits, *Psal.*103,2. *Forget not all his benefits.* So he will not have them forget his judgements, therefore he commanded the Censers of *Nadab*, and *Abihu* to be *nailed upon the Altar, to be a memoriall unto the children of Israel, Num.*16.39.40.

The feast of Tabernacles was instituted, to put them in remembrance that they were but Pilgrimes in the Wilderneſſe, and had not a permanent dwelling there.

why the feast of Tabernacles was instituted

Their first station in the Wilderneſſe after they came out of *Egypt*, was *Succoth*, a Boothe, or a Tabernacle; and they had fortytwo Stations in the Wilderneſſe, from the first, to the last, and all this time when they were in the Wilderneſſe, they had nothing to dwell in but Tents and Boothes, ſo that here they were but Pilgrimes upon the earth; as their fathers were before them. *Pſal.*39.19. Becauſe our life is a pilgrimage, therefore *David* ſaith, *I am toſſed up and downe as the Locuſt. Pſal.*109.23. The Locust is now here, now there: ſo is the life of man toſſed to and fro; and *Micah* ſaith, *Ariſe and depart, for this is not your reſt. Micah.*2.10.

סכה *Tabernaculum Tentorium, eſt etiam proprium nomen loci a figuriiſſic dicti a* סכך *texit, obtexit.*

Obſerve how the Lord doth Miniſter comfort to his people, ſhewing them a ſure dwelling, and a place of reſt for their tranſitory Tabernacles; we dwell in theſe bodies, but as in a Tabernacle, but this is our comfort. 2 *Cor.*5.1. *We know that if our earthly houſe of this Tabernacle were diſſolved, we have a building of GOD, an houſe not made with hands, eternall in the Heavens.* When the Patriarches dwelt in *Canaan*, they dwelt in Tents and Tabernacles. *Heb.*11.9. But their comfort was, *They looked for a City which hath foundations, whoſe builder and maker is God. Heb.*11.10. When they travelled in the Wilderneſſe with the ambulatory Arke, this Tabernacle the Lord refuſed, and his glory depar-

Comforts which God giveth to his children dwelling in their tabernacles here.

ted from it: but in place of it Christ himselfe, ἐσκήνωσεν ἐν ὑμῖν, *Dwelt amongst us as in the Tabernacle of his flesh. Ioh.* 1.14. where the *Shecinah* or Divine Majesty dwelleth for ever. This was the Tabernacle which the Lord made and not man, *Heb.* 11.9. Lastly, although the grave be called *domus sæculi* mans long home. *Eccle.* 12. 5. Yet our bodies doe rest there, but as in a Tabernacle for a while, *Act.* 2.26. Our bodies rest there but for a short time, and he hath prepared another City for us to dwell in.

σάρξ μοῦ κατασκηνώσει.

This feast of Tabernacles was said to be kept seven dayes, *Levit.* 23. 3 4. And the Evangelist saith, *Vpon the last and great day of the feast Iesus stood up. Ioh.* 7.37. This was the most solemne day of the feast, this day they kept *festum lætitiæ legis*, the feast of joy, because they ended the reading of the Law this day; and the next Sabbath, they called *Sabbath beresith*, because they began againe to read the booke of *Genesis*, and they read three *Haphtaroth* or Sections that day, the first was *Haphtaroth elle pekudi lejom sheni shel succoth*, and it began at, 1 *King.* 7.51. *So was ended all the words which King Salomon made, &c.* And that day *Salomon* stood up and blessed all the people: So Iesus Christ the true *Salomon* blessed the people in the great and last day of the feast.

שבת ברשית

הפטרת אלה פקודי ליום שני של סכות

The second *Haphtorah* which was read this day, was *Haphtorah Shimhhath Hatorah*, *festum lætitai legis*, and it began at *Iosh.* 1. They kept this feast because the Law was ended, and *Ioshua* began the Prophets.

הפטרה שמחת תורה

The third *Haphtaroh* which they read, was *Sabboth Hagadol*, which began at, *Mal.* 3. 4. And it ended with these words, *Behold I will send you Elijah the Prophet. Mal.* 4.5. And so they joyned the last Section of the law, and the last Section of the Prophets both together, and it was on this day that Iesus Christ stood up and spake

הפטרת שבת הגדול

At this feast was the dedication of the Temple, and the Arke brought into it, 2 Chro. 3.2.3.7. The remnant of the Iewes that returned from the captivity was to keepe this feast, Zach. 14.16.

spake to them, who was the true *Salomon*, the true *Iesus*, the end of the law and the Prophets: and whereas the Iewes delighted much in eating and drinking that day, Iesus Christ called all those to him who thirst. *If any man thirst let him come to me and drinke. Ioh.*7. 37.

Last, see how upon the first day of this feast they offered thirteene young Bullockes, two Rames, and fourteene Lambes of the first yeere, the second day twelve; the third day, eleven; the fourth day, ten; the fift day, nine; the sixt day, eight; and upon the seventh day of the feast were offered but seven Bullockes; the seaventh day of the feast was the great day of the feast, and yet it had but the meanest offering, which gave them to understand, that the Lord was to abolish these sacrafices, and to bring in a perfect sacrifice in place of them, who is Iesus Christ once to be offered for all.

At this feast they held up branches, and so they held them up to Christ before the Passeover, and they sang *Hosanna* which was a solemne sort of prayer, *Salvum quaeso nunc*, and they wish not onely peace to him on earth but also in Heaven. *Then the shoute of a King was amongst them, Num.*23.21.

EXERCITAT. XXII.

Of the New Moones.

A ceremoniall appendix of Command. 4.

Psal. 81.3. *Blow up the Trumpet in the New Moone, in the time appointed on our ſolemne feaſt day.*

כסה Novilunium a כסה texit, quod tunc Luna Sole tegitur: vel כסא Feria ſtativa, tempus ſtatum; quod in numeratum anni diem ſemper recurrit, a כסס numeravit, ſupputavit.

THe New Moone hath two names in the Scripture, Firſt, it is called *Ceſeh* or *Ceſe*. Secondly, it is called *Hbodeſh* from [*Hbiddeſh*] *renovare*.

They kept the New Moones holy as they did their Sabbaths, *Wherefore wilt thou goe unto him to day, it is neither New Moone nor Sabbath.* 2 *King.*4.28. So the Apoſtle joyneth them both together. *Coloſſ.*2.16. *Let no man therefore judge you, in reſpect of an Holy day, or of the New Moone, or of the Sabbath.*

Their new Moones and other feaſts were Holy dayes, they might doe no ſervile worke in thoſe dayes, as to reape, ſow or plough, buy or ſell, but they might kindle fire, dreſſe meat, and ſuch upon them, which they might not doe upon the Sabbath.

חדש Noviluniũ, menſis a חדש Innovavit.

In all their other Holy dayes, the Paſſeover, pentecoſt, feaſt of Tabernacles, and firſt day of the new yeare, their ſacrifice had a feaſt joyned with it; but the firſt day of the new Moone had no feaſt added to it.

Obj. 1 *Sam.*20.11.12.13. It is ſaid that it was the day of the new Moone, and *David* deſired to goe to *Bethlehem* to keepe the feaſt.

Anſw. The feaſt was not kept here for the new Moone, but becauſe it was the day of the feaſt of Trumpets, or the firſt day of the New yeere; for the firſt day of the Moneth,

Moneth, and the first day of the New yere fell together; therefore the Iewes when they set downe their *Haphtorah* in the Margent upon, 1 *Sam.* 20. They set downe *Haphtorah beresh Haresh*, as ye would say, a division to be read in the first of the first, that is, on that which was both the first day of the Moneth, and the first day of the New yeere; and it was for the first day of the New yeere that the feast was kept, and not for the first day of the New Moone.

הפטרה בראש הראש

The New Moone was celebrated ever upon the first day of the Moneth, and therefore the Moone and the Moneth began both in one day, although not at the same houre; for the Moone had twentynine dayes and twelve houres, but the Moneth had twentynine or thirty dayes successively; therefore the twelve houres of the first New Moone, excressing over the twentynine dayes of the first moneth, were reserved untill the second New Moone, which had other twelve houres, and those two being joyned together, made up the thirty day of the second Month.

The new Moone kept ever upon the first day of the moneth.

The Lord would have them to keepe these New Moones Holy to him, to teach them, that it was he who ruled and governed the world, and all the changes and vicissitudes of it; for as the Moone is predominant over all inferior creatures, so doth Gods providence rule all things below here; the heathen groaped after this, when they set a god or a goddesse to every Moneth, as *Iuno* to *Ianuary*; *Neptune* to *February*; *Minerva* to *March*; *Venus* to *Aprill*; *Apollo* to *May*; *Mercury* to *Iune*; *Iupiter* to *Iuly*; *Ceres* to *August*; *Vulcan* to *September*; *Mars* to *October*; *Diana* to *November*; and *Vesta* to *December*. But the Lord *hath made summer and winter*, *Psal.* 74.17. And it is he *that crowneth the yeere with his goodnesse*. *Psal.* 65.21.

Why they kept the new Moones.

The heathen set a god over every moneth.

The keeping of these New Moones taught them the

A comparison betwixt the moone and the Church.

eſtate of the Church in this world; the Church is compared to the Moone, the Moone is lightned by the Sunne, and beautified by it, the Church is ſaid to be *faire as the Moone*, *Cant.6.* 10. She is faire as the Moone, when ſhe is cloathed with Chriſts righteouſneſſe: and as the moone hath her light from the Sunne, ſo hath the Church her light from Ieſus Chriſt. The Sunne giveth light and receiveth none; the Moone giveth light, and receiveth; the aire onely tranſmitteth light, but it giveth no light; ſo the Lord onely giveth light, but receiveth none; the Church receiveth light and communicateth light to others; but the worldlings neither receive light nor doe communicate light to others.

The diverſe changes of the Moone.

Againe the Church is like the Moone for her alterations, and change, for the moone hath many changes; ſhe is ſomtimes [*Ceſa*] *in ab ſcondito*, or *in* συνόδῳ, or ἐννέα νύχ, in the conjunction; Secondly, ſhe is μηνοειδὴς, or in φαγαρίῳ, when ſhee is in the prime; Thirdly, ſhe is κερατοειδὴς, *Corniculata*; Fourthly, ſhe is διχότομος, halfe Moone; then ſhe is ἀμφίκυρτος, *Gibboſa*; and then πανσέλήνη, full Moone: ſo in declination, Firſt, ſhe is ἀμφίκυρτος, then διχότομος; Thirdly, κερατοειδὴς, and fourthly, in συνόδῳ, many are the alterations which are in the Moone; ſo there are in the Church.

Solomons Kingdome compared to the Moone.

Pſal. 89.2. *Salomons* Kingdome is compared to the Moone; the Moone in twenty eight dayes finiſheth her courſe, fourteene dayes to the full, and fourteene dayes to the wane: ſo from *Abraham* were fourteene generations to *Salomon*, then the Moone was at the full; then from the end of *Salomons* dayes, untill *Zedekiah* are fourteene generations; and then the Kingdome decayed and waned.

Laſtly, obſerve here that they are commanded to keepe the New Moone, and not the full Moone, to teach the Church that her greateſt perfection here is to bee growing to perfection.

The

The Moone keepeth three courses, the first is called *mensis peragrationis*, The second is *mensis illuminationis*, and the third is *mensis conjunctionis*.

Three motions of the Moone.

Mensis peragrationis is this, when the Moone goeth from the point of the Zodiacke to the same point againe; and this shee doth in twentyseaven dayes and eight houres; the Iewes observed not this moneth, because it hath no reference to the Sunne, but respecteth onely the owne proper course of it.

Mensis peragrationis what,

The second is *mensis illuminationis*, that is, when the Moone is entring in under the Sunne, and when she is wearing out under the sunne againe; this moneth comprehendeth twentyeight dayes, the Greekes call it ἔννεα καὶ νεὰ, the old and new, and this moneth the Iewes keepe not.

Mensis illuminationis what.

The third is *mensis conjunctionis*, the moneth of the Moones conjunction with the Sunne, consisting of twenty nine dayes and twelve houres, she remained under the beames of the Sunne twelve houres before the point of the change: when she is comming out under the Sunne, in those twelve houres she is said to bee in φαγγαρίῳ, or ἐξαυγασμῷ, but because she could not be seene immediately after these twelve houres were past for the brightnesse of the Sunne beames, they stayed untill the Sunne went downe, then they went up to the Turrets of their Synagogues- and then they blew their Trumpets and killed their sacrifices in the space of those eighteene houres; her twelve houres after she came out under the Sunne, and the sixe houres to the prime the Iewes marked them with those two letters [*Iod He*] which make eighteene.

Mensis conjunctionis, what.

What time of the new Moone they blew the Trumpets,

יה . 18.

Againe, observe that the Moone hath *Motum velocissimum, tardissimum, et medium*; her swiftest course is when she is farthest from the earth, and then she is in ἀπογαίῳ, in this course she runneth 17 degrees in one day, and

Motus { *Velocissimus, tardissimus, medius.*

and ſhe remaineth not under the ſhadow of the Sun; the Iewes obſerved not this motion.

The ſloweſt motion of the Moone is in περιγαίῳ neareſt the earth, then ſhe runneth but ten degrees in one day, and ſhee remaineth under the Sunne more than two dayes: This courſe of the Moone the Iewes obſerved not.

The Iewes obſerved the firſt apparition of the Moone in her middle motion.

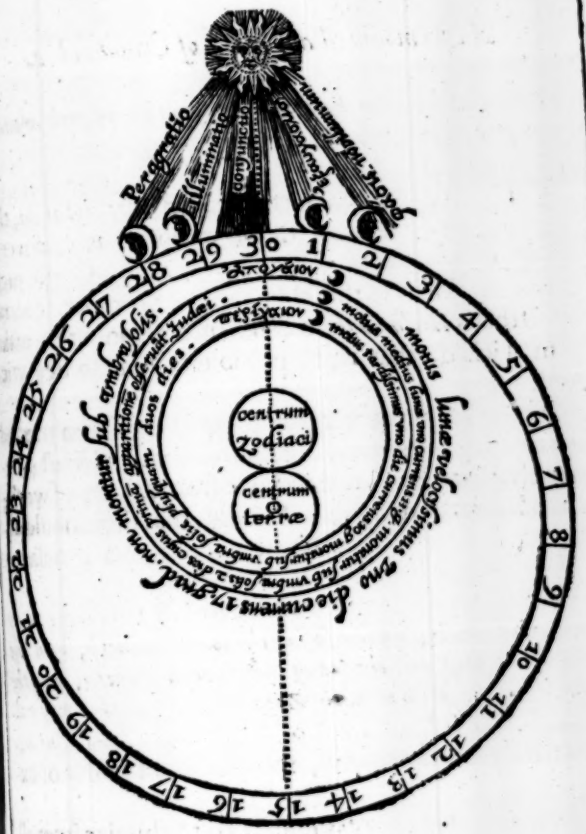
The third motion of the Moone is a middle motion, and in one day ſhe runneth thirteene degrees, and then remaineth under the ſhadow of the Sunne two dayes, and the Iewes obſerved her firſt apparition in this courſe for their New Moones; the Moone keepeth alwayes a conſtant courſe, but yet when ſhe is fartheſt from the earth ſhe ſeemeth to us to runne more ſwiftly, therefore they could not make their obſervation, of the change of the Moone from that courſe; neither when ſhe is neereſt to us: for then ſhe ſeemeth to make too ſlow a courſe, therefore they obſerved this courſe, when ſhe was in her middle motion, neither too ſlow nor too ſwift.

Of their feaſt of Trumpets.

In the firſt day of the ſeventh moneth they had the feaſt of blowing of Trumpets, the Iewes commonly hold, that this feaſt was kept in remembrance of *Iſaacs* deliverie, when the Lambe was killed for him, but *Pſal.* 81. *verſ.*5. *David* biddeth them blow up the Trumpet, becauſe *it was a ſtatute in Iſrael, and a law of the God of Iacob, this he ordained in Ioſeph for a Teſtimony, when he went out through the Land of Egypt.*

A

A figure to shew at what time the Iewes began their New Moones.



EXERCITAT. XXIII.

Of the day of Expiation.

A ceremonicall appendix of Command. 4.

Levit. 23. 24. *On the tenth day of the seventh moneth there shall be a day of Atonement, &c.*

כִּפֶּר כִּפֻּרִים
Picavit, pice obliuxit.
הַרְשִׁיעַ *Aliquem in-iustum pronuntiare.*

THis day of Atonement is called *Dies cippurim*, the day of expiation. *Caphar* properly is to cover a thing with pitch or plaster, *Gen.* 6. 14. Christ must cover our sinnes so that they appeare no more, contrary to this is *Hirshiangh*, to condemne a man or to make him wicked, that is, to pronounce him to bee wicked.

Foure things commanded to be done in the day of expiation.

There were foure memorable things commanded on this day of expiation first, that they should fast; Secondly, that they should abstaine from al sorts of work; and all sorts of delights; Thirdly, that they should afflict their soules; Fourthly, that they should proclaime the Iubile this day.

The day of expiation called a fast by way of appropriation.

First, they were commanded to fast this day; they had many fasts, as the *fast of the fourth moneth, and the fast of the fift, and the fast of the seventh Moneth, and the the fast of the tenth moneth. Zach.* 8. 19. *But this was called the great fast, as Act.* 8. 9. *Sailing was dangerous because the fast was now past*, this fast was the day of expiation.

No workes to be done upon the day of expiation.

Secondly, they were commanded to abstaine from all workes this day. In other feast dayes they were commanded to abstaine frō servile works, as plowing, sowing, reaping, but this day was to be kept as Holy as the Sabbath

Sabbath it ſelfe, they might kindle no fire this day nor dreſſe meat, they were to abſtaine from all delights and pleaſures this day, as firſt, from waſhing of themſelves, ſecondly from anointing of themſelves, thirdly, from putting on of their ſhooes and fine apparell. First, from anointing, in the day of affliction they did not anoynt themſelves. *Dan.*20.3.12. So they laid aſide their ornaments. *Exod.* 33. 4. 6. So they went barefooted. 1 *Sam* 15.30. So wearing Sackloth. *Pſal.*35. 13. Not waſhing themſelves. 2 *Sam.*12.20.21. Not to lye with their wives. 2.*Sam.*11.11. Thirdly, This day they afflicted their ſoules or humbled their ſoules, for the outward humiliation had beene nothing without the inward. *Eſay.*58 5. *Is it ſuch a faſt that I have choſen? a day for a man to afflict his ſoule.* Outward abſtinence without humiliation of the ſoule is nothing acceptable to God.

They abſtained from pleaſures that day.

They afflicted their ſoules on the day of expiation.

Fourthly, this day they proclamed the Iubile, they were humbled in their ſoules this day in afflicting themſelves, and then he biddeth them proclaime the Iubile; to teach us, that the Lord giveth grace to the humble; and ſecondly, that the Lord mixeth griefe and joy together to his children in this life, they are ſweet-ſowre joyes, and all the promiſes have *Annexionem Crucis*, a condition of ſome croſſe adjoyned to them. *Marc.*10. 30. *He ſhall receive an hundreth fold in this life, &c. With perſecutions.*

Why the Iubile was proclaimed on the day of expiation.

This day was inſtituted for to purge all the defects and wants which had beene in their Sacrifices all the yeere long, and when this day was not able to purge them from their ſinnes, this taught them that they muſt expect another Sacrifice to purge ſinne, for *Non datur proceſſus in infinitum*, but there muſt be one perfect Sacrifice to purge all our ſinnes, wherein we ſhould reſt.

They had many reaſons to ſhew them the weake-

The weakeneſſe of the Ceremonies ſhewed by the Prieſts and ſacrifices,

neſſe of this Leviticall Law, both in the Sacrifices, and in the Prieſt; in the Sacrifices, *Num.*19.8.9. When the Heifer was burnt, they put the aſhes in water to purge theſe who were put out of the Campe for uncleanneſſe; therefore it was called the water of ſeparation: thoſe aſhes purged them that were ſeparated, yet they defiled them that burnt them, and gathered them, *Verſ.* 10. Therefore this Sacrifice could not purge him.

So the weakeneſſe of theſe ceremonies was alſo ſhewed in the Prieſts themſelves, that the Prieſt being a ſinner, could not make atonement for himſelfe; when the Prieſt eat the meate offering of the people, he made atonement for them; but he might not eate his owne meat offering. *Levit.*10.17. This ſheweth the Imperfection of the ceremonies, in eating the ſinne offering of the people, but not his owne ſinne offering. This was alſo ſhewed to them by this; If the high Prieſt had beene defiled by any thing, there was a ſecond high Prieſt appointed to ſupply his wants, 1 *King.*2. which ſhewed the Imperfection of his Prieſthood. Laſtly, this Highprieſt entered but once in the yeere, into the Holieſt of all, and he alone, therefore this Prieſthood could bring nothing to perfection.

*Heb.*10.5. *Sacrifices and Mincha, thou wouldſt not have, but a body thou haſt prepared for me;* in the oblation of Chriſts Body, the legall ſervices were aboliſhed, and the meatoffering ceaſed when CHRIST came. *Dan.* 9.2.

Three ſorts of purification.

The Iewes had diverſe ſorts of purifications. Firſt they had ἁγνισμὸς which was a purifying by water *Ioh.*11. 55. ἁγνίσωσιν ἑαυτὸς, *they went up to Ieruſalem, to purifie themſelves,* and this the Latines called *Luſtratio.* The Greeke called the ſame βαπτισμὸς, which was a purifying by fire, for φῶς is the heat of the ſunne, this they borrowed from that Idolatrous cuſtome which the Prieſts

Priests of *Moloch* used, when as they had *Magnabbir Baish Transitum per ignem*, when they did initiate their young children by making them passe through two fires.

מעביר באש
transitus per ignem.

Their second purification was καθαρισμὸς, a washing with water, whereas the former was but a sprinkling with water; *Ioh.* 3. 25. *There was a question betwixt some of Iohns Disciples and the Iewes* περὶ καθαρισμοῦ, about purifying; and it was for this purification that those *water pots of stone* were set. *Ioh.* 2. 6. for when they came home from their markets, or had touched a gentile or any uncleane thing, they washed their cloathes, their hands and their feete, in those pots of water.

Purifying with water for what?

Their third sort of purification was καθαρμὸς *Piaculum* or *victima piacularis*, when as they offered a sacrifice of any beast after they were thus purified, and this was called καθαρμα, which the Gentiles abused, as the *Carthaginians*, when they tooke a man, and laid all the sinnes of the people upon him, they offered him in a sacrifice, and burnt him in the fire to be καθαρμα, or an expiation for the whole people of that Country or City.

The manner of the heathen expiating sinne.

When *Iohn* the Baptist, the forerunner of CHRIST came to abolish the ceremonies of the Iewes, and to make way for the Gospell both to the Iewes and Gentiles, he changed ἀγνισμὸς εἰς μετανοίαν this sprinkling of water into repentance, and he changed καθαρισμὸς the washing with water εἰς βαπτισμὸν in baptizing with the holy Ghost and with fire; & he changed καθαρμὸς that sacrifice for sinne, into that Vniversall κάθαρμα, the sacrifice of Iesus Christ, when he said, *Behold the Lamb of God*, ὁ ἀιρων τὴν ἁμαρτίαν τοῦ κόσμου, *that taketh away the sinnes of the World.*

Iohn changed all these washings.

EXERCITAT. XXIII.

Of the seventh yeares rest, and the Jubile.

A ceremoniall appendix of Command. 4.

Levit. 25.4. *But in the seventh yeere shall be a Sabbath of rest unto the Land, &c. vers.* 8. *and thou shalt number seven Sabbaths of yeeres, &c.*

GOD commanded his people to rest the seventh day from their labours; then he commanded them to keepe many feasts in the seventh moneth; upon the first day of the seventh moneth they were to keepe the feast of Trumpets callled *Rosh Hashanah*, the first day of the new yeere; upon the tenth day of this moneth they were to keepe the feast of expiation; upon the fifteenth day of this moneth, the feast of Tabernacles, which continued for seven dayes, and in the seventh day of the feast of Tabernacles, they kept *festum salicis*, and caried branches, as they used in the Pascha to carry palmes, which was a signe of victory; then they carried branches before CHRIST and cryed *Hosanna filio David.* In the last day of the feast of Tabernacles, was the feast of collection added both to the Pascha, and to the feast of the Tabernacles, and *Ioh.* 2.37. it is called *the last and the great day of the feast.*

ראש השנה
primus dies anni.

The feast of collections added to the feast of Tabernacles and Passe over.

Besides these legall feasts in this moneth, they had likewise on the fourth day, the fast of *Godaliah*, and upon the twenty third day was *festum Latitiæ legis, et benedictio.*

They had but one feast in the Moneth *Nisan*, and one in *Iair*, the Pentecost.

So

So the Lord commanded that the Land should rest in the seventh yeere, and every seventh seventh in the Iubile, The land was laboured six yeeres, and these yeeres were called *Annigeorgici.*

שְׁנַה שְׁמִיטָה

The land was to rest the seventh yeere, this was called *annus shemittah* from *Shamat*, *liberum demittere*, and not to seeke any due of it; for those who laboured the ground to seek fruit of it every yeere was too much, and gave no time of rest to the ground.

What things the Iewes were taught by the rest of the seventh yeere.

The Lord taught the Iewes sundry things by the resting of the Land; for as the Sabbath day taught them that as they were the Lords they behoved to cease from their owne workes, to doe his worke: So the Sabbath of the seventh yeere taught them, that both they and their land was the Lords, and therefore it was to rest.

Secondly, this yeere taught them to depend upon the Lords providence, for the Lord promised his blessing upon the sixt yeere, that the Land should *bring out for three yeeres*, *Levi.* 25. 20.

Thirdly, this yeere was a signe to them of their eternall rest.

Lastly, he instituted this yeere, to teach them to be pitifull to the poore; for those things which grew of their owne accord that yeere, were alloted to the poore and to the strangers.

Quest.

How could they live, seeing the land rested the seventh yeare?

Answ.

How God blessed the sixt yeere, that it served for three yeeres.

The Lord answered, *Levit.* 25. 21. That he should so blesse the sixt yeere, that it should serve for three yeares, and here we may see how the promises were fulfilled, which were made, *Levit.* 26, 10. *Ye shall bring out the old, because of the new*, that is, there shall be such plenty of new, that yee must bring forth the old to make roome for it, and that is that which *Amos* speaketh, *cap.*

Hæbraice מִן אֶל זַן
a ſpecie in ſpeciem
et chaldaice
שַׁתָּא לְשַׁתָּא
ab anno in annum,

cap. 9. 13. *Arator apprehendet meſſorem, the plowman ſhall over take the reaper*, that is, the old and the new ſhall meete together. So *Pſal.* 144. 13. *That our garners may be full affording all manner of ſtore*, but the Chaldee Paraphraſt paraphraſeth it, *Affording corne from one yeere to another.*

The fertility of the ſeventh yeare, was not meerely naturall.

Here we may obſerve that this fertility of the ſeventh yeare was not merely naturall, but proceeded from the bleſſing of God. Secondly, all thoſe who reſted the ſeventh yere from their labours, yet they wanted nothing but it was ſupplied by the bleſſing of God. *Mal.* 3. 10 *Effundam vobis vſque ad non ſufficientiam*, that is, that yee ſhall not have veſſells to containe the oyle, and the wine, nor garners to containe the corne, which I ſhall beſtow upon you.

Never man ſuffered any loſſe in Gods ſervice.

So thoſe who abſtaine from their labours upon the Sabbath, it ſhall never impoveriſh them; for the bleſſing of God upon the weeke dayes ſhall ſupply all their wants; ſo the Lord promiſed, when they ſhall goe up to *Ieruſalem* to ſerve him at their feaſts, that he would keepe their land from the incurſion of the enemies, *Exo.* 34. 24. and we ſee, *Ioſh.* 5. 2. When they were circumciſed, the Lord ſtrooke ſuch a feare and terror in the hearts of the *Canaanites*, that they durſt not touch them, as *Simeon*, & *Levi* killed the *Sichemites* when they were newly circumciſed; never man yet got hurt in the ſervice of God: He ſhall ſtill find the Lords protecting Hand and bleſſing in his ſervice. When hee ſent out the ſeventy Diſciples without purſe, ſcrip, and ſhooes, he ſaid, *Lacked ye any thing? and they ſaid, Nothing.* *Luc.* 22. 35. *Nebuchadnezzer* ſhall not want a reward for his ſervice which he did to the Lord, albeit he was an heathen, for hee got *the Land of Egypt for his wages.* *Ezek.* 29. 20.

The

The next priviledge of the Sabbaticke yeare was this, *Deut.*14.1. that mens debts were pardoned to them, if they became poore and had nothing to ſatisfie, but not if they had ſufficient to pay, then they were bound to ſatisfie; and if they were poore, the Lord commanded to lend unto them, *Deut* 15.19. although the ſeventh yeare was at hand; but that which was borrowed for neceſſitie onely, was not to be reſtored; and the naturall *Iewes* had onely this priviledge, but not the *Proſelytes*.

Debts were payed in the ſeventh yeare.

The third priviledge of this yeare was this, *Exod.* 21.2. *He ſhall goe out free in the ſeventh yeere, paying nothing*, to wit, if he was an *Hebrew* ſervant; but if hee was not an *Hebrew* ſervant, but a ſtranger, then he was to ſerve untill the yeare of the Iubile, *Levit.*25.4.

Servants were ſet at liberty this yeare.

The fourth thing which was done in the ſeventh yeare, the Law was publikely read, *Deut.*31.10.

The Law was publikely read this yeare.

Whether or not, kept they alwayes theſe ſabbaticall yeares?

Queſt.

Not, *Ier.*34.14, therefore the Lord plagued them with divers plagues, and eſpecially with barrenneſſe of the ſixt yeare, 2 *Mach.*6.43.49.

Anſw.

When began this yeare of the reſt?

Queſt.

Some hold that it began after the land was divided by Lot; but ſeeing the Land was twiſe divided by Lot, firſt in *Gilgal*, *Ioh.* 14. Secondly, in *Siloh* a few yeares after, becauſe the firſt diviſion was not perfected, this account of the ſeventh yeare ſeemeth to begin at the latter diviſion of the Land, *Ioſ.*18.2.

Anſw.

At what yeare the firſt Reſt began.

What time of the yeare began this reſt of the ſeventh yeare?

Queſt.

From *Tiſhri*, and not from *Niſan*; for if it had begun in *Niſan*, then they ſhould have loſt two Harveſts, firſt, they might not cut downe the Corne which was growing upon the ground in *Niſan*; and then ſecondly, they might

Anſw.

At what time of the were this Reſt began.

might not ſow in *Tiſhri*, and ſo they ſhould have loſt both the Harveſts, *Exod.* 23.16. and 34.22. but the Lord ſaith, *Levit.* 25.22. Yee ſhall ſow the eighth yeare, therefore they wanted but one ſowing, and one Harveſt.

Of the Jubile.

יוֹבֵל *ab* הוֹבִיל *Produxit, eduxit.*

Their great Sabbaticall yeare was the yeare of the Iubile: It was called the Iubile from *Iobhel* or *hobhel*, *deduxit* or *produxit*; becauſe it brought men backe againe to their firſt eſtate; the Seventy tranſlate it ἄνεσιν, becauſe they were brought backe to their firſt eſtate, and *Philo Iudæus* calleth it, ἀποκατάστασις, *reſtitutio*, and *Ioſephus* ἐλευθερίαν, *libertatem*, and from the word *Iubile*, the Latines made their word *Iubilo*, to take up a merry ſong. So it might be called *buccina reductionis.*

קֶרֶן הַיּוֹבֵל

They blew with Rammes hornes at this feaſt, *dekeran dikraia*, as the *Chaldee* paraphraſt paraphraſeth it. And they blew with theſe Rammes hornes in remembrance of their deliverance out of *Egypt.*

Maſius holdeth, that they were Neat hornes; they blew with Rammes hornes in the forty ninth yeare, and in the fiftieth yeare, the yeare of the Iubile, with Oxens hornes; but when they gathered the people to the Congregation, they blew with ſilver Trumpets; this blowing of Trumpets ſignified, that Miniſters ſhould *liſt up their voyce like a Trumpet*, *Eſay* 58.1. and proclaime ſalvation to the people. The Prophets were ſaid to lift up the horne, 1 *Chro.* 25.5. becauſe the Prophets were to lift up their voyce, and to blow, as if it were with a horne. None might blow with thoſe hornes but onely the Prieſts, for the hornes were appointed for a holy uſe, and no man might blow thoſe hornes,

Elevare cornu prophetiæ quid.

The Prieſts proclaimed the Iubile with Rammes hornes.

hornes, but he who was consecrated for a holy use, as the Priest was, for the Priest went out to battell and blew the Trumper, it was he that blew the trumpet to convocate the people; it was he that blew, when the wals of *Iericho* fell downe; it was he that proclaimed the yeare of Remission; and it was he that proclaimed the yeare of the Iubile.

When they proclaimed this Iubile upon the forty ninth yeare, they proclaimed it upon the day of expiation; the day of expiation was *dies luctus* to them, a day of mourning; and yet the intimation of great joy of the yeare of the Iubile was proclaimed that day, to teach thē in the midst of their griefe to remember joy.

The forty ninth yere of the Rest, and the Iubile, could not ever fall together.

Although the Iubile was proclaimed the fortie ninth yere, yet the forty ninth yeare of the rest and Iubile, fell not alwayes together; for if the Iubile, and the yeere of the rest had fallen alwayes in one yeare (as some would reckon, beginning the Iubile in *Nisan*, and the yeare of the rest in *Tishri*) then there should be wanting either a halfe yeare, or a whole yeare to the yeare of the rest; the Iubile hath fifty, and the seven rests forty nine, it wanting halfe a yeare in the first Iubile, in the second Iubile there should be a whole yeare of the rest wanting. And so the whole order of their reckoning should be perverted; the Text saith expresly, that the fiftieth yeare shall be the Iubile, and not the forty ninth yeare; neither is it enough to say that the Iubile is the fiftieth yeare, becaus the former Iubile is reckoned for one of the fifty, becaus this wayes, one Iubile should be twise numbred, being the last of the one Iubile, and the beginning of the next Iubile; and as no man will say, that the Iewes were to rest from their labours after the seventh day, but upon the seventh day; so no man can say, that the land was to rest after the seventh yeare, but upon the seventh; and as the seventh day of

the weeke is to be reckoned, excluding the former Sabbath (for when the former Sabbath is included, then it is called eight dayes) so the seventh yeare is to be reckoned excluding the former seventh; and the fiftieth yeare, secluding the former Iubile.

The yeare of the Rest and the Iubile fall together every seventh Iubile.

Then to make up the right reckoning, is to give to the yeare of the rest fortynine yeares, and to the Iubile fifty, and so they shall fall together at every seventh Iubile, in threehundreth and fifty yeares. Seven times forty nine, maketh but three hundreth and forty three yeares.

Three sorts of reckoning amongst the Iewes. The three yeeres are not three full yeares.

When the land is said to rest for three yeares, it is not meant here of three compleat yeares; the *Hebrewes* have three sorts of reckonings, the first reckoning is, *exclusо utroque termino*; their second reckoning was *inclusо utroque termino*; their third sort of reckoning was, *excluso uno termino & incluso altero*. Example of the first, when they are both excluded, *Matthew* saith, *cap.* 17. 1. *fixe dayes after*, the other Evangelists say, *eight dayes after*, *Marc.* 9. 2. *Luc.* 9. 4. including both the termes. And thus the Evangelists are reconciled. The 3 sort of reckning is, including one of the termes, and excluding the other; as they were to Circumcise their children the eight day, if the child had lived seven dayes, and a part of the eight, he was to be circumcised, as if he had lived compleat eight dayes; therefore the Iewes say, that *dies legis non est à tempore ad tempus*, that is, it is not to be understood, *de completo tempore*, of the full time; so the three yeares wherein the Lord promised to blesse their land, are not to be reckoned for three whole yeares, but *excluso utroque termino*, two halfe yeares and a whole yeare, *Deut.* 5. 1. *At the end of every seventh yeare thou shalt make a release*, *mikketz* should not bee translated, *At fine*, but *in fine*, *Deut.* 31. 30. putting *beth* for *mem*.

מקץ a fine, pro ב

The

The land reſted three yeares, but not three compleat yeares, but one whole yeare and two halfe yeares, *excluſo utroque termino*; they did ſow their Corne in *Shebhat*, anſwering to our *Ianuary*; and they reaped their Barley in *Niſan*, anſwering to our *March*; and they reaped their Wheat at the Pentecoſt, the yeare before the Iubile; when the reſt and the Iubile fell together, they reaped their Corne in *Niſan*, which ſerved them till *Tiſhri*; and this halfe yeare was called the firſt yeare of the three yeares reſt; then the yeare of the Iubile began in *Tiſhri*, which was a compleat or a full yeare, and this was the ſecond yeare of the Reſt; and after the Iubile, the Cornes were ſowen in *Shebhat* againe, and reaped in *Niſan*, and this halfe yeare was counted the third yeare; and this was *annus currens*, but not *completus*.

How the land reſted three yeares together.

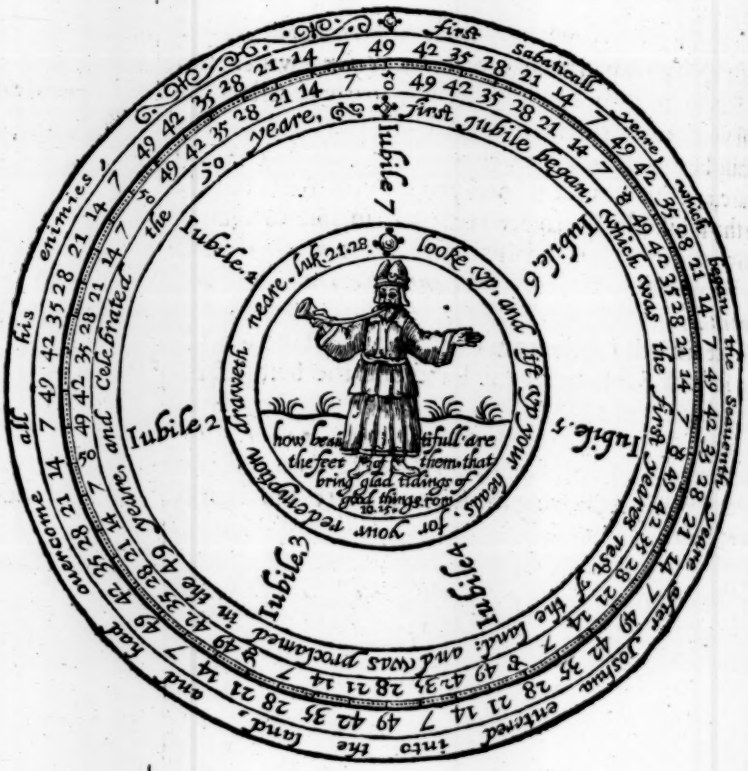
Annus { *completus*, *currens*,

In the fiftieth Iubile from the Creation of the world, the ſeventh Sabbath of the Land and the firſt Iubile began both in one yeare.

After *Ioſhua* had fought againſt the *Canaanites* for ſixe yeares, the Lord commanded the land to reſt the ſeventh yeare, reckoning the ſeventh yeare and Iubile from *Tiſhri*.

How the Iubile and the ſeventh yeare of the reſt, fell with together, ſee this Figure following.

A figure to shew when the seventh yeare of the Rest and the Jubile fell both in one yeare.



Also there were no Iubilees reckoned untill *Iosua* had conquered the land, yet if ye will reckon from the Creation of the world, till the dayes of *Iosua*, 3500 yeares, which will make up just fifty Iubilies, we may reckon

reckon this way, *per tempus prolepticum*, which is neither *postulatitium* nor *historicum*; *tempus postulatitium* they call this, when the Kings of *Egypt* deduced their genealogies thirteene thousand yeares, before the Creation this is a false reckoning; but *tempus prolepticum*, is this, when they reckoned seven hundred yeeres before the Creation, to make the Sunne, the Moone, and the yeare of the Indiction to fall in one yeare; and so doth *Scaliger* reckon; and thus wee may reckon the Iubilees ascending up to the Creation, not *per tempus historicum*, nor *tempus postulatitium*, but *per tempus prolepticum*; but when we reckon from *Ioshua's* dayes descending to the time of Christs death, this is *per tempus historicum*, the Scripture sheweth us just twenty nine Iubilees from *Iesbua* to Christ, then was the acceptable time, and the day of great deliverance, *Luc.* 4.18. and then all the Iubilees ceased.

Tempus { *postulatitium* / *prolepticum* / *historicum*.

The difference betwixt the seventh yeere of release, and the yeare of the Iubile was this, in the seventh yeere the Hebrew servant was released, and if he had maried a stranger, his wife and his children were not released; but in the yeare of the Iubile they were released. Secondly, the morgaged lands in the seventh yeare were restored, to the last Morgager; but in the yeare of the Iubile the Land was restored to the proper inheritor.

The difference betwixt the priviledges of the seventh yeare and the Iubile.

The Lord appointed these Iubiles, First, that the poore might not be excluded from their inheritance; Secondly, he instituted them that they might keepe a right chronology and reckoning of times; for as the Greekes did reckon by their *Olympiades*, and the Latines by their *Lustra*; So did the Hebrewes by their Iubiles. Thirdly, he instituted these Iubiles, that they might be a type to them of their full deliverance by Christ. *Esay.* 61.2. *Luc.* 4.10.

Why the Iubile was appointed.

The

The extent of the remiſſion under the Goſpell, above the remiſsion under the Law.

The Remiſſion of the Iubile exceeded the remiſſion of the ſeventh yeare ſeven times, and Chriſt extended the remiſſion under the Goſpell as farre above the Iubile, as the Iubile is above the ſeventh yeare to ſeventy times ſeaven times: *Peter* would have reſtrained this remiſſion to ſeven onely, *Mat.*18.21. but Chriſt extendeth it farre above ſeven times or ſeventy times, but he ſaith that wee ſhould forgive our brother *ſeventy times ſeven.*

Concluſion.

The concluſion of this is; the ſeventh day they reſted from their labours, in the ſeventh moneth the moſt of their feaſts fell; and in the ſeventh yeare their Land reſted, and in the ſeventh ſeventh their Iubile fell, then all their debts were payed, then they were reſtored to their inheritance, but when our eternall Sabbath ſhall come, *Eſay.66.22.* then we ſhall reſt from our labours and our ſinnes, and the puniſhment of them; then the earth ſhall reſt from the burdens under which it groneth now, *Rom.*8.22. and the ſunne, *qui jam anhelat ad locum ſuum, Eccleſ.*1.5. Who now is weary in running of his courſe, ſhall reſt, and there ſhall be no more need of his light, *Revel.*22.5. Then all our debts ſhall be fully pardoned, and we ſhall be fully reſtored to our inheritance which we have morgaged: when the Prieſts went about the fortyninth yeare, and proclaimed that the fiftieth yeare was at hand, were not theſe glad newes to the poore, and to thoſe who were in debt; ſo when the Miniſters of the Goſpell, *Lift up their voyce like a Trumpet, Eſay.*58.2. and proclaime to us, that the yeare of the Iubile is at hand; ſhould not poore and miſerable ſinners rejoyce, and *lift up their heads becauſe their redemption draweth neere, Luc.*21.28.

שאף *anhelavit.*

Com-

Commandement V.

EXERCITAT. XXIIII.

Of the maintenance of the Priests under the Law.

A ceremoniall appendix of Command. 5.

Num. 18. 21. *And behold I have given the children of Levi, all the tenth in Israel, &c.*

LEt us consider here, first, who payes tithes. Secondly, to whom they were payed. Thirdly, for what end they were payed. Fourthly, what things the Priests and the Levites had beside: the tithes, and lastly, the blessing upon those who payed their tithes.

First, the people payed their tithes to the Levites, because the Levites *Adhærebant Sacerdotibus*, they were joyned to the Priests, *Num.* 18. 2. *And thy brethren also of the Tribe of Levi, of the tribe of thy father, bring them with the* [*Vaïlavu*] *ut adhæreſcant tibi, that they may bee joyned unto thee*; the children of *Levi* called *Levites*, were adjuncts to the Priests, and therefore the people payed the tithe to them.

The second thing to be considered here, is to whom they payed tithe, the people payed their tithe to the Levites.

How did the Phariſes pay tithe, seeing they were

לוי *filius adhæſionis ſic dictus a matre quia putabat maritum ſibi adhæſurum a* לוה *adhæſit & hic aliud dominum, cum dicit* וילוו *ut adhæreſcant.*

Queſt.

Church-men, the Pharisie said *I tithe*, that is, *I pay tithe*. *Luc.* 18.12.

ἀποδεκάτω decimas do vel decimas accipio.
Answ.
פָּרְשִׁים *docentes.*
פְּרוּשִׁים *separati.*

All the Pharises were not teaching Pharisees, they were not all [*Porashim*] *Docentes*, but some were [*Parushim*] *vel ἀφορισμένοι, separati*; and of these some manured the ground, and were Laike Pharises, as wee may call them; and those payed tithe as well as others.

Priests sometimes called Levites.

Then the Levites payed their tithes to the Priests. Sometimes the Priests are called *Levites* in the Scripture, as *Ezek.* 44.15. *The Priests, the Levites, the sonnes of Zadok*; therefore although when the people are commanded to pay their tithes, the Levites are onely mentioned, yet the Priests are comprehended under the name of Levites, becaus the tithes belonged to the Priesthood onely; when the Priests and the Levites are taken *Compositè*, then the tithes belong to them both iointly; but when they are taken *oppositè*, then the people must pay their tithe to the Levites, and the Levites must pay their tithe to the Priest, *Heb.* 7.5. *The sonnes of Levi who receives the office of Priesthood, have Commandement to take tithes of the people.*

Why the Lord would have the Levites pay tithes.

The Levites payed to the Priest the tithe of the tithes, although they had no inheritance in the land, yet the Lord would have them to honor him with a heave offering, and it was reckoned to them as if they had possessions and Lands; and besides this, they payed tithes of the ground of the suburbe, and fields which were given them, therefore, *Num.* 18.28.29. *Thus you also shall offer an heave offering unto the Lord of all your tythes which yee receive of the children of Israel, and ye shall give thereof the Lords heave offring to Aaron the Priest out of all your gifts yee shall offer, &c.*

Thirdly, to what end they were payed; the tithes were given as a signe of homage, and thankfullnesse to God

God, *Prov.* 3. 9. *Honour the Lord with thy substance, and with the first fruits of all thine increase*; and as Kings have their tributes payed unto them for the maintenance of their attendance, *Rom.* 13. 6. 7. So the Lord will have his tribute payed to him, for the maintenance of his servants the Priests; therefore the tithe is called his *heave offering*, *Levit.* 27. 30. and before the Law was given, *Iacob* payed them to the Lord, *Gen.* 28. 22. and *Abraham* the tenth generation from *Sem* payed them to *Melchizedecke* the Priest, and the Lord appointed them for the Priests, *Num.* 18. 28.

Why the tithes were payed.

Abraham and *Iacob* payed tithes before the law.

Now that we may understand what great plenty and aboundance, the Levites had, who had the Lord for their portion, *Num.* 18. 20. *Deut.* 18. 2. *Ezek.* 44. 28. Let us consider what they had in particular.

The great plenty which the Levites had for their service.

First, they had a part of the meatoffering called *Mincha*. Secondly, they had a part of the peace offering, the breast, and the shoulder and skin of the burnt offering, *Num.* 18. 18. *Levit.* 7. 13. Thirdly, they had the first fruits of the Corne, of the wine, and of the oyle, [*Reshith*] *prestantissimum*, the best of them and the fat of the oyle, *Num.* 18. 12. *Deut.* 18. 4. and they had [*Biccurim*] the first fruits. The difference Betwixt [*Biccurim*] and [*Reshith*] was this; *Reshith* were the first fruits which the Levites tooke from the people; but *Biccurim* were the first fruits which the people presented to the Lord, and the Lord gave them to the Priests, *Num.* 18. 13. What so ever is first ripe in the Land shall bee thine; *Reshith* was the first of the first fruits, and *Biccurim* were the first fruits themselves.

ראשית *primitiæ primitiarum*.

בכורים *primitiæ*.

It was not determined by the Law how much they should offer here, but the Doctors of the Iewes determined afterwards, that none should offer lesse than one of sixty, and none should offer more than one of forty, and the middle sort one of fifty, and they called

What every one was to offer of their first fruits.

עין רעה
Oculus malus.
עין יפה
Oculus bonus.
עין בינונית
Oculus inter utrumque.

him who offered one of sixty; the man with the evill eye, or the covetous eye, or the covetous man, *Prov.* 23.6. *eat not the bread of him who hath an evill eye*, that is, of a covetous man; and he who payed one of forty, they called him the man with the good eye, *Eccles.* 35. 8. *Give the Lord his honor with a good eye, and diminish not the first fruits of thine hand*, and he who payed one of fifty, they called him, the man with the middle eye.

תרומה גדולה
Oblatio magna.

This was called [*Terumah Gedolah*] the great heave offering by way of excellency, and they payed this, not onely of things commanded in the Law, but also of their oates, Lentiles, and fitches: although these served not for the sustentation of man; but onely in time of famine to satisfie their hunger; yet they payed them, and they payed also tithe of Anise and Mint, which did grow in their gardens, which our Lord doth not blame, *Matth.* 23. for he addeth, *these things yee should have done*: all these, because they were not determinated by the law, they gave at least to the Priests the sixty part, so they gave the sixty part of their wool in their *Terumah Gedolah* to the Priest.

The Priests and Levites had the free will offerings and the estimation of male and female and according to their ability and sexe.

Besides these first fruits which they were bound to pay, they payed likewise free will offerings, *Levit.* 7. 16. So when they made a singular vow, they were valued according to their age, and according to their sexe, *Levit.* 27. 3. 4. The estimation of the male from twenty yeare old, even unto sixty, was fifty Shekels of Silver, after the Shekell of the sanctuary; and the estimation of the female was thirty. Againe, from five yeare old to twenty, the estimation of the male was twenty Shekels, and of the female ten. Thirdly, from a moneth old to five yeares old, the estimation of the male was five; and the female was three Shekels of silver. Fourthly, if they were past sixty yeares and above,

above, the estimation of the male was fifteene shekels: and of the female, ten shekels. Fiftly, the poorer were valued after the valuation of the Priests, according to their ability, and all these came for the maintenance of the Priests. So they had a part of things consecrated, *Levit.* 7.35. *Num.* 18.13.

The Levites had the tenth part of all the fruits which did grow in *Israel*; then the Priests got *Decimas Decimarum* the tithe of the tithes from the Levites: the husband man payed to the Levites the tenth of his whole encrease, and this was called [*Magnasar risbon*] the first tithe; and the Levites payed out of this, the tenth to the Priests, which was the hundreth part of the husband mans increase [*Magnasar min Hamagnasar*] *decima ex decima.*

The third tithe was given to the poore, and it was the ninth part of the whole increase. *Tobit.* 1.7.8. It was called [*Magnasar shani*] the second tithe, and in the first and second yeare, this tithe was reserved by the husband man, and either taken up to *Ierusalem*, or else sold and put in mony, that the Levite, the widdow and the poore might eat of it there at the three great feasts, and it differed nothing from the tithe of the third yeare, but onely in the use, as *Maimony* sheweth, and every third yeare it was given to the poore, but every first and second yeare it was given to the Priest, and to the Levite, and to the widdow, and they did eate it before the Lord in *Ierusalem*, by this we may perceive how the husband-man payed the ninth part of his whole increase every yeare: Let us put this case, a husband-man hath an hundreth and two logs of oyle, of this he was to pay two to the Lord, which was his *Terumah Gedolah*, and this was one of fifty; and then ten to the Levites, and nine of the hundreth, to the poore for the second tithe, so that of an hundreth and two logs, he payed twenty and

מַעֲשַׂר רִאשׁוֹן
Decima prima.
מַעֲשַׂר מִן הַמַּעֲשַׂר
Decima ex Decima.

מַעֲשַׂר שֵׁנִי
Decima secunda, vel secundi anni.
מַעֲשַׂר שְׁלִישִׁי
Decima tertia, vel tertij anni.

The husbandman paid the most part of his increase.

and one, which was the fift part of the hundreth, and ſome more.

They had the firſt borne of man and beaſt.

Moreover, they had the firſt borne of all ſorts of cattell, as of ſheepe, beeves, and goats; and the price of the reſt which were to be redeemed according to the Prieſts eſtimation. Likewiſe the firſt borne of man redeemed at five ſhekels the man, *Ezek.* 44. 30. *Neh.* 10.36. And when all the males appeared before the Lord three times in the yeare; none of them muſt come empty handed; all theſe the Prieſts got.

They had 48 cities and ſo much ground about them.

And beſides all this, the Levites had forty eight cities, and two thouſand cubites of ground round about them on every ſide, with their Cattell and flockes; the number of the Levites were but twenty three thouſand, *Num.*26. The tribe of *Aſher* was fifty three thouſand, and two hundreth; and the tribe of *Nephthali* was forty five thouſand and foure hundreth; and the tribe of *Iſſachar*, was ſixty foure thouſand and three hundreth, and the tribe of *Dan*, was ſixty foure thouſand and foure hundreth, and yet the greateſt of them all, had but ninteene Cities; but the Levites being but few in number, got moe Cities than any of them all; and the reaſon was, becauſe the Lord would provide liberally for them; the Levites who were not the tenth part of the people, yet they got the tenth part of the increaſe of the Land, and Prieſts who were but a ſmall number in reſpect of the Levites, yet they got the hundreth part of the increaſe of the Land, and becauſe the Prieſts had ſuch a plentifull portion, therefore the Lord alludeth to this, *Iere.*13.14. *I will ſatiate the ſoule of the Prieſt with fatneſſe.*

The Levites were not the tenth part of the people yet they had the tenth part of the increaſe.

Alluſion.

The Lord was *their portion*, *Num.*18.20. *Deut*,18.1. *Ezek.*44.28. and the godly allude to this, *Pſal.*73.26. *God is my part for ever*, So *Pſal.*142.6. *Thou art my part in the Land of the Living*, *Lam.*3.24. *The Lord is my part,*

Alluſion.

Alluſion.

ſaith

saith my soule, therfore I will hope in him. *Psal.* 16, the Lord is the portion of mine inheritance.

And see what a care the Lord had that they should want none of these. *Ezek.* 44.30. *And the first of all the first fruits of all things, and every oblation of all of every sort, shall be the Priests*; the Hebrewes when they would have a thing precisely kept, they double this word [Col] as *Psal.* 119.128. *Therefore I esteeme all thy precepts, concerning all things to be right*, So here the first of all the first fruits of all things, &c.

The last thing to be considered here, is the blessing of God upon those who payed their tithes, they were to pay to the Priests the first fruits, and tithes of all their increase of every sort. And the first of their dough *That he might cause the blessing rest in their house, Ezek.* 44. So *Mal.* 3.10. *Bring ye all the tithes into the storehouse, that there may be meate in mine house, and prove me now here with, saith the Lord of hosts, if I will not open you the windowes of heaven, and powre you out a blessing, that there shalt not be roome enough to receive it*, *Deut.* 16. 14. *Thou shalt rejoyce in the feast before the Lord, thou & thy son, and thy daughter, and thy maid servant, and the Levite, and the stranger, and the fatherlesse, and the widdow, that are within thy gates*; And the Hebrewes say, the Levite, the fatherlesse, the stranger, and the widow, foure that belong to me, answerable to foure that belong to thee, thy sonne, thy daughter, thy man and thy maide; if thou comfort those that are mine, I will blesse and comfort these that are thine, and they say, when a man payeth his tithes, he is the husbandman, and God Almighty the Priest; but when he payeth them not, then God is the husbandman, and he is the Priest, and then, *Ten Akers of Vine shall yeeld but one Bath. Esay* 5.8.

The Conclusion of this is, they who have the Lord for their portion can lacke nothing, *Psal.* 23.1. here was none

The Hebrewes repeate words to signifie that nothing should be omitted.

וראשית כל בכורי כל וכל תרומת כל מכל לכהנים יהיה

Et præcipuum omnium primitiarum ex omnibus, et omnis oblationis omnium ex omnibus oblationibus vestris Sacerdoesto. Vox כל *hic quinquies repetitur.*

The blessing of God upon those who payed their tithes.

The Lord had foure, and the Priest had foure at the eating of the Tithe of the third yeare as the Hebrewes say.

Conclusion.

none of the Priests that *did shut the doores of* Gods *sanctuary* or *kindle fire upon his Altar for nought*, *Malac.* 1.10.

EXERCITAT. XXV.

The Jewes might not kill the damme sitting upon the young ones.

A ceremoniall appendix of Command. 5.

Levit. 22.6. *If the damme be sitting upon the young, or upon the egges, thou shall not take the damme with the young, &c. That it may be well with thee and that thou maist prolong thy dayes.*

God made choise of Canaan after a speciall manner.

The earth is the Lords, and the fulnesse there of. Psal. 23, 1. Yet the Lord made choise of *Canaan* in a special manner, and therefore he saith, *the Land is mine*, *Levit.* 25. 23. Thence it is called *Emmanuels Land*, *Esay.* 8. 8. and other Lands the Lord calleth polluted Lands, *Amos.* 7. 17. *Thou shall dye in a polluted Land.* So the people who dwelt in *Canaan* were the Lords, after a speciall manner, and all that which belonged unto them, therefore he forbiddeth to take usury of his people.

The damme sitting on the yong ones was not a type.

When the Lord forbiddeth them to kill the damme with the young ones; the damme sitting upon the young ones, was not a type to the Iewes here, no more then the oxe when hee trode out their corne; but there was a tropologicall sense here, to teach them manners; but *Canaan* it selfe was a type to them.

By this Law the Lord taught them mercy to all men, and reverence to their parents.

God will have them to shew mercy upon the beasts, and the birds, and he will not have the damme, and

and the yong killed together; and *Targum Ionathan* paraphraseth it thus, as your heavenly Father is mercifull in heaven, so be ye mercifull in earth. The farthest extent and meaning of this Law is, that they should abstaine from cruelty, *Hos.* 10.14. *Gen.* 32.11. *To kill the Mother, and the Children*, for as God hath not regard of Oxen, 1 *Cor.* 8.9. his chiefe regard was not to the Oxe, when he forbiddeth to muzzle his mouth, but that the Minister should have maintenance: so the Lords chiefe regard, is not here that the Damme be spared, but that Parents be reverenced.

God taught the Iewes in their infancy sundry wayes. First, he taught them by their apparell, that they should not weare Linsey wolsey; so that the Priests should weare linnen in the Sanctuary, and woolle out of the Sanctuary, *Ezek.* 44.17. and so by their meates, putting a distinction betwixt cleane and uncleane; and so by their houses, when he commanded the Law to be written upon the posts of their doores, and by the Battlements to be put about their new houses, and so by their husbandry, when he commanded them not to plow with an Oxe and an Asse, and not to sow their fields with divers sorts of seede? So by their flocks to offer their first borne of them to him; and here when they were walking in the fields, if a birds nest were before them in the way, either in a tree, or upon the ground, they were commanded to spare the damme; to teach them reverence to their Parents; whersoever they lookt, they had some instruction before them.

God taught the Iewes many wayes.

He forbiddeth them to kill the Damme and the yong ones together; he commanded them to eate flesh after the flood, but here he would restraine their appetite, that they should not kill both the Damme and the yong ones; and which is more, the Lord forbiddeth

Why God would not have the Iewes to kill the Damme with the yong ones.

biddeth when they are about to ſacrifice, that they kill not the Cow or the Ewe, and their young ones both in one day, *Levit.* 22.27. So the Iewes ſay that they might not kill the damme upon the young ones although it were for cleanſed of the Leproſie, *Lev.* 14. 4. And if he will not have this done for his owne worſhip, farre leſſe will he have men do it for their own private uſe, *God will have mercy and not ſacrifice, Matth.* 9.13. he forbiddeth them to kil the Dam, but they might take the young ones; he will not have them like the *Pythagoreans* who thought it unlawfull to kill any beaſt or fowle, neither will he have them like *Barbarians* who kill all without reſpect, but he will have them kill the young ones and ſpare the old, to teach them reverence towards their parents; there is no creature, but man may make ſome uſe of it, either to make it the object of his pity, or elſe to imitate it, as the Storke, the Crane, and Swallowes, *Who know their times, Iere.* 8.7. yea the Lord ſendeth the ſluggard to the piſmire to learne, *Prov.* 6.6.

No creature but man may make uſe of it.

Honour thy father and thy mother, is the greateſt Commandement in the ſecond table, and it hath this promiſe annexed unto it, that they who honour their parents ſhall live a long life; and here the Lord joyneth it to the meaneſt of all the Commandements which the Iewes call *Præceptum leve*, the Lord ſet the ceremonies [*Seiag Latorah*] as a hedge about the Law; and as the hedge is a fence to keepe out beaſts; ſo were theſe ceremonies ſet as a hedge to keepe the Iewes, that they ſhould not breake in to violate the morall.

סיג לתורה

This law to ſpare the Damme upon the yong ones, binds us not now.

If a man ſhould find a bird ſitting in this land upon her yong ones, he is not bound by this Law to ſpare her, more then he is bound, when he reapeth his field to leave the gleanings ungathered, yet he is bound by the Morall Law to ſhew pity to his beaſt, and ſo upon the

the foule, neither could he promiſe to himſelfe longer life, if he ſhould doe ſo: but onely he muſt looke to the morall precept, which obligeth man ſtill, when theſe ceremonies are aboliſhed.

Object.

It may be ſaid, where the reaſon, or the promiſe annexed to the Law is perpetuall, there the law is perpetuall, but this promiſe is perpetuall, long life to the obedient child; therefore it might ſeeme that this law is perpetuall.

Anſw.

How the promiſe is annexed to this ceremoniall precept, and to the morall precept.

The promiſe is properly annexed to the morall Law, and but accidentally to the ceremoniall Law: a father hath a child whom he mindeth to make his heire, he biddeth his child doe ſuch and ſuch things, which are but trifles, and then he promiſeth unto him, the inheritance, there are more weighty conditions included in this promiſe; but for the childs nonage, and becauſe as yet he is not capable of the greater conditions, therefore his father ſetteth downe thoſe meaner conditions unto him; the inheritance is promiſed unto him eſpecially if he obſerve the maine conditions; but the meaner are ſet downe for the preſent to him: ſo dealleth the Lord with the Iewes here.

Simile.

The keeping of the whole Commandements hath this promiſe of long life annexed unto it, *Prov.* 3.1.2. *my ſonne forget not my law, but let thine heart keepe my Commandements, for length of dayes, and long life and peace, ſhall they adde unto thee,* ſo *Deut.* 8.1. and 30.16. But it is more particularly annexed to this Commandement, and it is called *the firſt Commandement with promiſe, Epheſ.* 6.2.

Commandement. VI.

EXERCITAT. XXVI.

That the Jewes might eat no blood.

A ceremoniall appendix of Command. 6.

***Deut.* 12.24.** *Thou ſhalt not eate it, thou ſhalt powre it upon the earth as water.*

The blood is not the forme to the body.

THe Lord forbiddeth the Iewes his people to eate blood, *becauſe the life is in the blood*, the blood is not the forme to the living body, becauſe one body cannot be the forme to another; neither is it a part of the body, for it nouriſheth the reſt of the body, and one part nouriſheth not another; and it is more excellent than milke, melancholly, or marrow; for they have their reſidence in ſome particular parts of the body, but the blood is diſperſed through the whole body, and none of thoſe are profitable to the body, unleſſe they be mixed with blood.

Why the life is ſaid to be in the blood.

The life is ſaid to be in the blood, becauſe the naturall heat is preſerved in the body by blood; the blood it ſelfe is a thing naturally cold, and it is the heat of the ſpirits which commeth from the heart that heateth the body, and the blood but keepeth in the heat, as a mans cloathes doe *quæ non calefaciunt ſed recalefaciunt*, it but keepeth in the ſpirits which are in the heart; but when the blood is let out, then the ſpirits faile, and the blood is congealed.

Although

Although the ſoule be ſaid to be in the blood, yet we muſt not thinke that the blood is the ſeat of the ſoule; becauſe the ſeat of the ſoule is ſome principall member of the bodie, but the blood is not a member of the body; the ſeat of the ſoule is a firme, and a permament thing, and it hath ſenſe, eſpecially the Touch, but the blood in it ſelfe hath no ſenſe, wherefore it is not the ſeat of the ſoule, but the common inſtrument, and *Vehiculum* which carieth the ſpirits.

The blood is not the ſeat of the ſoule.

The life is in the blood, all the paſſions of man ſhew themſelves in the blood, as the blood is hote with anger, it flyeth for feare, it groweth ſlow for griefe, and ſpreadeth it ſelfe abroad for joy, and in ſhame, it maketh the face to bluſh.

The paſſions ſhew themſelves in the blood.

The life is in the blood, therefore *David* ſaith, *Pſal.* 30. 10. *what profit is in my blood*, that is, in my life, and Virgil calleth it the purpure ſoule.

God taught his people to abſtaine from blood for two reaſons; Firſt, in reverence of the blood of Chriſt which was to expiate their ſinnes, wherefore the blood was called *the atonement of the ſoule*, *Levit. chap.* 17. 11. that is, the ſoule or the life of the beaſt, is made the ranſome for the ſoule or life of man, and therefore it ſhould not be eaten; and for this cauſe they were commanded to cover it in the earth with duſt: contrary to this, is that, *Iob* 16.18. *Let not the earth cover my blood*, and *Ezek.* 24. 7,8. *Their blood is in the midſt of her, ſhe ſet it upon the top of a Rocke, ſhe powred it not upon the ground to cover it with duſt: that it might cauſe fury to come up to take vengeance, I have ſet her blood upon the top of a Rocke that it ſhould not be covered.* But in this reſpect it is not an appendix of the ſixt Commandement, but in another reſpect; the Lord commanded them to abſtaine from blood, and not to eate it, to teach them to abſtaine from cruelty, and then it is a

Why God would have his people abſtaine from blood.

They were to cover the blood.

ceremoniall appendix of the fixt Commandement.

How the Romans by degrees became cruell.

The corruption of man is such, when he beholdeth cruell things then he beginneth to be more cruell; the Romanes used at the first to set wild beasts upon the stage to kill one another; and after this they came to be delighted to see Gladiators, and Fensers kill one another; and thirdly they delighted to see men cast unto the wild beasts, so that from the sight of killing of beasts, they delighted to see men killed; and so from eating of blood, they might have beene drawne to cruelty, and shedding of the blood of men; for those who are but acquainted with the shedding of the blood of Beasts, doe care little for the shedding of the blood of men; *Nimrod was a mighty hunter*, Gen. 10.9. and then he became a cruell murtherer of men; *Pythagoras*, that he might teach men to abstaine from blood, taught men alwayes to abstaine from the shedding of the blood of Beasts.

Obj.

It may be said where the reason of the law is perpetuall, the law is perpetuall; ye shall eat no blood, because the life is in the blood: this reason is perpetuall, therefore this law may seeme to be perpetuall.

Answ.

What part of this Law is morall.

Thus much of the law is perpetuall, that they should not eat *membrum de vivo*, or while it is *palpitans sanguis*, that is the morall precept, *Ezek* 33. 25. *Yee eat with the blood*, which must be understood, ye eate while the life is in the blood; this is a breach of the morall precept, and it is joyned here by the Prophet with other morall transgressions, *Yee lift up your eyes to your Idols, yee shed blood, and yee eate blood.* But this is the Ceremoniall part simply to eat blood, the Lord commandeth to give that which dyed of it selfe to the stranger, *Deut.* 14. 21. But if this were a morall precept simply, to abstaine from Blood, then no stranger might eat Blood, or eate that which dyed of it selfe; and the *Apostles*, *Act.* 15.20.

To eat blood simply was not a morall Law.

renued

renued this precept of abſtinence from blood, and they give this to be the reaſon, *verſ.* 21. *For Moſes of old time had in every citie thoſe that preach him, being read in their Synagogues every Sabbath day*, that is, ſeeing *Moſes* ceremoniall law is yet profeſſed by the Iewes, ye muſt beare with the weake Iewes untill ye and they be fully united, and this occaſion being taken away, the law ceaſeth.

Why the Apoſtles renued this precept.

He commanded the Iewes to abſtaine from blood, becauſe the Church was in her infancy yet; therefore to command the Iewes ſtill to abſtaine from blood, it is even all one, as if one ſhould command that a man ſhould be continually nurſed with milke, becauſe he ſuckt milke when he was a child.

Why he commanded the Iewes to abſtaine from blood.

Why did not the Apoſtles forbid them to abſtaine from fat, as well as from blood? Seeing to eate the fat was forbidden in *Moſes* Law as well as to eate the blood.

Queſt.

This precept of abſtinence from blood was given to *Noah*, and it was one of the ſeven precepts; but abſtinence from fat, was not commanded untill the ceremoniall law was given, *Levit.* 3. 16. 17. and becauſe the Iewes eſteemed more of this interdiction of eating of blood, therefore the Apoſtles commanded them abſtinence from it.

Anſw.

Why the Apoſtle commanded abſtinence from blood.

Tertullian in his Apology for the Chriſtians ſhoweth that they would not eate blood or ſtrangled, and that the heathen uſed to come to them with bottles of blood, and to force them to drinke of it: by this it appeared, that the Chriſtians in his time abſtained from blood; but *Beatus Renanus* commenting upon that place of *Tertullian*, noteth well, that the Chriſtians were too ſuperſtitious in that, *Nam citra ſcandalum Iudæorum fuit inſcitia ſervare*, they were bound onely to abſtaine from blood, that they might not offend the Iewes.

Tertullian in Apolog. c. 9.

But

Ob.
Answ.

But *Blandina* the Martyer abstained from blood.

The reason of this was the danger of future scandall which might follow; for the Christians were charged by the Pagans, that they spilt the blood of Infants, & did drinke it; now if she had not abstained from blood, how could she have contested with the *Pagans*? It is not likely that we drinke the blood of Infants, who abstaine from the blood of beasts; the Councell of *Orleance* is justly censured for renuing this abstinence from blood, as Iudaizing in this point.

How the Pagans charged the Christians with drinking of blood.

Conclusion.

The conclusion of this is; the Lord by degrees trained up his people to be mercifull; as he forbad them to kill the damme sitting upon the young ones; so he would not have the flesh of the beast eaten that killed a man, and hee forbiddeth, *to eate that which is torne of beasts, Exod.* 22.21. And here he forbiddeth them to eate blood.

EXERCITAT. XXVII.

That the Jewes might not seethe a Kid in the mothers milke, to teach them not to be cruell.

A ceremoniall appendix of Command. 6.

Exod. 23.19. *Thou shalt not seeth a Kid in the mothers milke.*

A Philosopher in *Egypt* asked a Iew upon a time, why the Iewes abstained from Swines flesh, and would eate none of that which was holden to be most wholsome? the Iew answered him by another question; What was the reason why the *Egyptians* had so many

many Hieroglyphickes, and the *Pythagoreans*, their enigmaticall ſpeeches? were not thoſe Symbolicall, and taught them ſome other thing? as *ignem gladio ne fodias*, *Pythagoras* meaning was, that they ſhould not provoke an angry man; ſo the precepts of *Moſes* commanding them to abſtaine from ſuch and ſuch beaſts as uncleane, were Symbolicall, and implied ſome other thing.

How this precept is an appendix of the ſixt Commandement.

This Commandement forbiddeth not mixtures in Religion, as an appendix of the ſecond Commandement, but as an appendix of the ſixt Commandement, to abſtaine from cruelty, as not to take the damme ſitting upon the young ones, and not to muzzle the mouth of the Oxe that treadeth out the Corne.

The divers interpretation of this precept.

Yee ſhall not ſeeth a kid in the mothes milke; this is not the meaning of the command, content your ſelves to eate the kid, but take head that yee eate not the damme alſo; neither is this the meaning of it, ye ſhall not eate fleſh with milke, as the Chaldee Paraphraſt Paraphraſeth it; neither is this the meaning of it, take heed that ye ſeeth not the kid in the mothers milke, as the ſuperſtitious Iewes expound it at this day; they will not ſeeth fleſh, and milke in one pot, neither will they cut both fleſh and cheeſe with one knife; and amongſt the precepts which they have written of things lawfull to be eaten, they forbid the eating of fleſh, and milke together; but the meaning of the place ſeemeth to be this; ye ſhall not eate of a kid or of a Lambe, (for ſo the *Seventy* tranſlate it) ſo long as it ſucketh the damme, for all this time it is as it were but milke; they might ſacrifice it when it was but eight dayes old, but not to eate of it ſo long as it was ſucking. 1 *Sam* 7.9. *Samuel tooke a ſucking Lambe and offered.*

The true meaning of this precept.

The Lord forbiddeth alſo, *Exod.* 22.31. *To eate that which was torne by beaſts*; the former Commandement

Not to eate that which was torne, is a ceremoniall appendix both of the sixt and eight Commandement.

that they should not seeth a kid in the mothers milke was a ceremoniall law belonging to the sixt Commandement, but this Commandement that they should not eat of that which was torne by beasts was an appendix both of the eight, and sixt Commandement, whereby he taught them, both to abstaine from blood, and from theft.

Quest. Whether should those words, *Levit.* 15. 17. *Be read copulativè? the soule which eateth that which dyeth of it selfe, and is torne by beasts; or disiunctivè? that which dyeth of it selfe, or is torne of beasts.*

Answ. Some of the Iewes read the words *copulativè*, thus, *if it dye of it selfe, and be torne of beasts*, they might not eate of it; but the true reading is *disiunctivè? if it dye of it selfe, or bee torne*, (as *Iunius* readeth it) for the law saith expressely, that that which is torne is uncleane, although it dye not first; and then be torne; and some of the Iewes make that more uncleane which is torne, then that which dyeth of it selfe; one demanded the question of *R. Ioseph Gersaus*, why hee writ the Law rather upon the skinne of a beast that dyed of it selfe, than upon the skinne of a beast that was torne? he answered them by this comparison, I tell you whereunto I liken the beast that dyeth of it selfe, and that which is torne; to two malefactors who are adjudged to dye, the one malefactor the judge himselfe killeth, and the other the hangman killeth; so they hold, that that which dyed of it selfe was not so uncleane, as that which was torne by wild beasts.

Whether the beast that dyed of it selfe, or that which was torne, was the more uncleane.

Conclusion. The conclusion of this is, here we may see the infancy of the Iewish Church, when the Lord forbiddeth them to taste, touch, or handle, and restraineth their baser senses, tasting, touching, and handling, *Coloss.* 2. 21. Even as parents forbid their little children to touch this, or handle that, where as they forbid them when

when they come to understanding, to looke upon evill, or to heare evill. So under the Gospell, the prohibition is given chiefely to the nobler senses, hearing and seeing, and not so much to the base senses, touching, and tasting.

God dealeth with the Iewes as fathers doe with little children.

Com-

Commandement VII.

EXERCITAT. XXVIII.

When a Baſtard might enter into the Congregation under the Law.

A ceremoniall appendix of Command. 7.

Deut. 23. 2. *A Baſtard ſhall not enter into the Congregation unto the tenth generation.*

THe Lord forbiddeth here that a Baſtard ſhould enter into the congregation of the Lord, unto the tenth generation, there are foure things to be conſidered here? Firſt, who is called [*Mamzer*] a Baſtard here; Secondly, What is meant by entering into the congregation; Thirdly, That this is but a ceremoniall Law; and Laſtly, That it is not meant of every ſort of Baſtard.

What is meant by Baſtard here.

Firſt, he is not called *Mamzer* here, if his father were an Hebrew, and his mother a Gentile, as the Chaldee Paraphraſt taketh it, for then *Obed* the ſonne of *Ruth* the *Moabiteſſe*, ſhould have beene a Baſtard.

Secondly, He is not called *Mamzer* or *Spurius*, who is borne of a Widdow (as the Hebrewes hold) as if an Hebrew had maried a captive woman, and had lyen with her and ſhe tel with child, and it was in doubt whether hee was the child of the firſt husband or of the laſt. And ſo they hold that *David* begot *Chili-*

ab upon *Abigail*, and that his mother called him *Daniel*, and his father *Chiliab*, 2 *Sam.*2.2. and 1 *Chro.*3.1. Becauſe hee was *incerto patre*; but this is one of their dreames: neither is he called a Baſtard, *qui ex ſecundis nuptijs natus eſt*, as when a man marieth a Widdow, and begeteth a child upon her her. The Iewes are moſt miſtaken in this, *Ben Syra* in his Proverbes, ſaith, *Oculos tuos abſconde a muliere vidua, et ne concupiſcas pulchritudinem ejus in corde tuo; nam filij ejus, filij ſcortationũ ſunt*, hide thine eyes from a Widdow Woman, and be not taken with her beauty; for her children are the children of fornicatiõ. And the ſame *Ben Sira* at the letter *Samech*, ſaith, *Scriba ducat virginem, et ne ducat eam quæ maritũ habuit, nam aquæ virginis tibi ſoli erunt, aquã vero eius quæ maritũ habuit ante te, alius præter te hauſit*, that is, let a ſcribe mary a Virgin, and let him not mary her who hath had an husband before; and content himſelfe, with the waters of his owne ciſterne, and not to drinke of that water, where another hath drawne before him: where he alludeth to the phraſe of the Scripture, which calleth adultery *ſtollen waters*, *Prov.*9.17, And they put water for ſeed, *Num.*24.7. *So Moab*, is his fathers water.

Ben ſyra inter proverbia alphabeto. 2.

Water put for ſeed.

But the Iewes were much miſtaken in this, for the Apoſtle ſaith. 1 *Cor.*7.37. *If her husband be dead, ſhe is at liberty, to marry whom ſhe will, onely in the Lord*, *Rom.* 1 *Tim.*5.14. *Let the younger Widdows mary.* Therefore *Mamzer* here, ſignifieth him, *qui ex incerto patre, et certa matre, natus eſt*; whoſe mother is knowne but not his father.

The ſecond thing to bee conſidered, is this, what is meant by, *entring into the Congregation.*

What is meant by entring into the Congregation.

To *enter into the Congregation*, is to beare charge amongſt the people of God, and this is expreſſed by *going out and in before the people*, *Deut.*31.1. *I am too old to*

goe out and in before this people, ſo, Act. 1.21. *All the time that Ieſus went out and in amongſt us:* this is, to have a charge over the people, and in this ſenſe the Baſtard might not enter into the Congregation, that is, hee might have no charge, nor beare rule amongſt the people of God.

To beare charge expreſſed by dwelling.

Sometimes to beare charge amongſt the people of God is expreſſed by *dwelling* amongſt them, as 1 *King.* 3.8. *Thy ſervant is in the middeſt of thy people whom thou haſt choſen*, that is, he raigneth amongſt them, and ruleth them, and ſo *Pſal.* 101. 2. So to dwell amongſt the people is to bee eſteemed and to bee in account amongſt them, *Gen.* 23.10. *Ephron dwelt amongſt the children of Heth*, that is, he was a Ruler and a Prince amongſt them, and in this ſenſe the baſtard might not dwell amongſt the people of God.

To dwell among the people, what.

Sometimes to dwell among the people, is to dwell ſafely among them, ſo the *Shunamitiſh* Woman ſaid to the Prophet when he offered to ſpeake to the King and to the captaines for her *I dwell among my people.* 2 *King.* 4.13. that is, I dwell ſafely among them, and no man doth me harme, and in this ſenſe a baſtard might enter into the congregation.

To enter into the Congregation, is to enioy all the priviledges of the people of God.

Againe, to *enter into the Congregation is*, to enjoy all the priviledges that the people of God enjoyed, and in this ſenſe, a Baſtard might not enter in the Congregation. *Nehemiah* findeth fault with the children of *Iſrael*, becauſe they married with the *Moabites*, and he giveth the reaſon, becauſe the *Ammonite* and the *Moabite*, *ſhould not come into the Congregation for ever*, *Nehe.* 13.1 So by the like reaſon, the Baſtard might not enter into the Congregation unto the tenth generation; therfore they might not marry with them, *Ioſh.* 23.7. *Ye ſhall not come among the Nations*, that is, ye ſhall not marry with them: there were many other priviledges which

which the *Iſraelites* enjoyed, whereof the Baſtard was not capable; the *Iſraelite* had this priviledge to be ſet at liberty the ſeventh yeare. So they might not take Vſury of an *Iſraelite*, theſe priviledges the Baſtard had not.

When he is ſecluded from the Congregation, here it is not meant, that he is ſecluded from the worſhip of God, but by Congregation here, is meant their civill ſociety and meeting, *Act.* 19.39. *It ſhall be determined* ἐννόμῳ ἐκκλησίᾳ *in a lawfull congregation*, that is, in a civill meeting, they were admitted to the Temple, and to the worſhip of God.

The Baſtard was not ſecluded from the worſhip of God.

Obj.

Zach. 9.6. *A Baſtard ſhall dwell in Aſhdod*, therefore it may ſeeme that they might not come to the Temple of God.

Anſw.

By *Baſtard* here is meant any vile or wicked man, that is not regenerate by the ſeed of grace.

A Baſtard put for any vile perſon.

Vnto the tenth generation, that is, he ſhould never enter, *Nehem.* 13 1.

This Law was ceremoniall, and when the ceremonies were in force, it was not meant of all ſorts of Baſtards.

There are three ſorts of impurity ſet downe in the Scriptures which defile the children; the firſt is *peccatum innatum*, that is, originall ſinne, and all the children of men are equally defiled with this, both thoſe who are begotten in marriage, and thoſe who are begotten in adultery: the ſecond ſort of impurity which the children doe contract, is legall impurity, and this is *peccatum agnatum*: if the woman had vowed her childe to be a perpetuall *Nazarite* to the Lord, if ſhe had drunken any ſtrong drinke after the child was quicke in her belly, ſhe defiled the child, and he might not be a *Nazarite*: this was but a ceremoniall uncleanneſſe which hindered him, that he might not enter into the Congregation.

Three ſorts of impurities.

Impuritas { *innata.* *agnata.* *imputata.*

Defectus { *natalium.* *personæ.* *conjugij.*

gregation. So if there were defects in the Priests birth, person, and marriage, which hindred him that he might not enter into the Congregation. First, if he had been basely borne, he might not enter into the Congregation. So if there were any defect in his person, or blemish in his body, and the Canon law imitateth that yet, and calleth it *Impedimentũ Canonicũ*, or irregularity, especially if he wanted his left eye, that, they call *oculum Canonis*. The third was *defectus conjugij*, *Levit.* 21. 7. he might not marry [*Hhalelah*] a profane woman, such a one as was repudiat from her husband, *or one borne of a whore, or a widdow, Ezekiel, chapt.* 44. *verses* 21, 22. All these were called [*Hhalelah*] profane. And a Priest that married such a one, might not enter into the Congregation to serve before the Lord; this was *impuritas agnata* that hindered the Priest. Vnder the Gospel if a man should lacke an arme, or a leg, he might, notwithstanding of this, enter into the Congregation; as an Eunuch is admitted to stand before the Lord, *Esay* 56. And if the defects of a mans person, and of his marriage, doe not hinder him, to stand before the Lord, so neither doe the defects of a mans birth; although he be basely born, yet he may enter into the congregation.

Impedimentum canonicum.

חלל

No defects in a mans person, or birth doe hinder him from entring into the Congregation under the Gospel.

Imputed uncleanneſſe of two ſorts.

The third sort of impurity which defileth a man, is imputed uncleanneſſe; and it is of two sorts, either before God, or before the Magistrate. Before God, the Lord may visite the sinnes of the fathers upon the children, who are begotten in holy marriage; much more may he visit the sins of the fathers upõ the childrẽ who are begotten in whoredom, *I will not have pitty upon her children, because they are the children of fornications, Hos.* 2. 4. And so he visited the whoredomes of *Iezabel* upon *Ioram*, 2 *Kings* 9. 22. But if the children follow not the footsteps of their fathers, then the Lord imputeth not the sinnes of the fathers unto the children; if the adul-

The Lord sometimes punisheth the whoredomes of the parents upon the children.

adulterer repent him of his adultery, then God pardoneth him for his adultery: So he will not lay the fathers adultery to the childs charge, if he follow not his fathers footſteps.

How the Magiſtrate may impute the parents whoredomes to the children.

The ſecond ſort of imputation is by the Magiſtrate, for the reſtraining of whoredome, *Thou ſhalt not inherite with us, becauſe thou art the ſonne of a ſtrange woman. Iud.* 10. 2. The equity of this Law is, becauſe they are not knowne to be their fathers children; and if the children of the concubines ſucceeded not to their fathers inheritance, much leſſe ſhould the children of the harlots; So they exclude them from bearing any civill charge. But this defect is taken away, firſt, by their good education, which waſheth away this blot; and then they are reabled by the Law, and made capable of honors. And this ſhould be no more a blot unto them, than if they wanted a hand or a legge; and as we blame not the ſtollen ſeede when it is ſowen, and groweth up, but thoſe who ſtole the ſeede; ſo wee ſhould not blame the child begotten out of marriage (if he follow not his fathers footſteps) but onely his father who begot him. The Iewes ſay in the *Talmud*, that the Prieſt excelleth the Levite; and the Levite excelleth the *Iſraelite*; and the *Iſraelite* excelleth the *Mamzer*; and the *Mamzer* excelleth the *Nethinim*, and the *Nathinim* the Proſelyte; but they ſay if the Prieſt be unskilfull in the law, and an Idiot, and the *Mamzer* be the ſon or a ſcholler of the wiſe; then he excelleth the Prieſt: There have been profitable men in the Church who were baſely borne, as *Lumbard*, *Gratian*, and *Comeſtor*, who were three baſtards borne of one whore, and *Darius Nothus* among the *Perſian* Kings, and *Hercules*.

Simile.

Talmud torah. cap. 2. fol. 10.

Notable men in the Church who have been Baſtards.

This Law is ceremoniall, and not morall.

When the Lord debarred them to the tenth generation, this is a ceremoniall Law, and not a Morall; *David* the tent from h *Pharez* inceſtuouſly begotten, was King

in *Israel*, and if this were a morall precept, then Gods Iustice should exceede his mercy in the Church, hee showeth mercy to the thousand generation, but his Iustice should extend it selfe for ever.

What sort of Bastard is meant here.

Lastly, it is not meant here of every bastard, but of him who is borne of a common harlot. *Iephthe* was basely borne, and yet he had the charge of the people of God.

Foure sorts of sinnes

The Lawyers marke that there are foure sorts of sonnes, first, some naturall, and Legitimate, secondly, some Legitimate, but not naturall; thirdly, some naturall and not legitimate; and fourthly, some neither naturall, nor legitimate.

Naturall and legitimate are those who are borne in holy wedlocke. Secondly, legitimate and not naturall are those who are adopted children; and such the Iewes called [*Asuphim*] *collecti*, *Psal.* 27. 10. Thirdly, naturall but not legitimate, as those who are borne of harlots, but not of common harlots, and such are called *Nothi*; Lastly, neither naturall nor legitimate, as those who are borne of common harlots; such a one the Hebrewes called *Mamzer*, and the Latines call him *Spurium*; and the Lawiers call such children *incertos, quia incerto patre, sed certa matre*, such as those might not enter into the congregation.

אספים *collecti ab* אסף *collegit congregavit.*

Conclusion.

The Conclusion of this is, children beare not the reproach of their parents, under the Gospell; therfore it is a vile thing, and an opprobry, to obje& to a man, that he is a whores sonne, although his mother were a whore; farre more then, when his mother is an honest and chast woman; as *Saul* did to *Ionathan*, 1 *Sam.* 20. 30. *Thou hast chosen the son of Iesse to thine own confusion, & to the confusion of thy mothers nakednesse*, that is, all men hearing, that thou lovest a man whom I hate, they will say; that thou art not my son, but the son of a whore and a Bastard; and so this shall be a reproach both to thee and to thy mother.

EXERCITA.

EXERCITAT. XXIX.

The Priests Daughter that defiled her selfe with fornication was to be burnt.

A ceremoniall appendix of Command. 7.

Levit. 21 19. *And if any Priests Daughter defiled her selfe by playing the whore, she profaneth her father, she shall be burnt with fire.*

THe Priests Daughter if she committed whoredome was to be burnt quicke, this the Latines call *Vivicomburium*. So the King of *Babel*. *Iere.*29.23. Caused rost two adulterous Priests in the fire, because they lay with their neighbors wives. She was to be burnt quick, because she had profaned her father the Priest. As *Simeon*, and *Levi* made their father stinke before the *Sichemites*, because of their vile murther, *Gen.*34.30. So the Priests Daughter committing whoredome profaneth him and maketh him vile in the eyes of the people. Secondly, she made the sacrifice of the Lord to be abhorred. As the sonnes of *Eli*, lyeing with the women that came to the Tabernacle, made the sacrifice of the Lord to be abhorred (for the people judged of the sacrifice by the Priest; such Priest, such sacrifice) so when the Priests Daughter committed whoredome, she made the sacrifice of the Priest to be abhorred.

Why the Priests daughter was to be burnt quicke.

This sinne deserved a fearefull punishment, because it was committed against the Lord Iesus in type.

Christus { *typicus.* *mysticus.* *Sacramentalis.* *propie dictus.*

Christ is set downe to us, in the Scriptures, foure manner of wayes. First; *Christus typicus*. Secondly,

Christus Mysticus? Thirdly, *Christus Sacramentalis*; and fourthly, *Christus proprie dictus*. When a profane man or woman defile themselves with whoredome, and then doe come to the holy Sacrament, thus they defile Christ Sacramentally. So when they commit this sinne; they offend the Church, the Mysticall Body of Christ, and they take one of his members, and make it the member of an Harlot. So when the Priests Daughter committed whoredome, she sinned against Christ in type.

Quest.

Whether was the man that lay with the Priests Daughter burnt also, or not?

Answ.

Whether the man that lay with the Priests daughter, was burnt or not.

Not, and the Iewes say, that they killed not two upon one day, unlesse they were guilty of one and the selfe same crime, as the adulterer and the adultresse were both put to dead upon one day; but they say, if one had lyen with the Priests Daughter, he was strangled, and she was burnt, and therefore not put to death in one day.

Combustio anima quid apud hebraos.

The Iewes afterwards changed this sort of burning, and they burnt them, powring in hote Leade at their mouth, and this is called *Combustio animæ*, and so *Ionathan* the Paraphraft paraphraseth it this wayes, she shall be burnt powring in hote Leade at her mouth; and this sort of burning they called also *Combustio per manus cæli*, that is, as if they were stricken from the Heavens by Gods hand immediately; the ground of this punishment they made to be this, because it is said of *Nadab*, and *Abihu*, *combusti sunt in animabus suis*, they were burnt in their soules; there was no burning seene in their bodies, but they looked like those who were stricken with thunder from the heavens, *their cloathes were not burnt*, *Levit.* 10. 5. And their bodies were caried forth whole and buried; they looked as if they had dyed a naturall death, without any marke in their bodies: not unlike

Combusti per manus cæli quid.

unlike unto this puniſhment was that kind of death, which Sir *Roger Mortimer* put King *Edward* the ſecond to, cauſing an hote broach to be put in his fundament, that he might ſeeme to be killed, *per manus cœli*, as the Hebrewes ſpeake.

The Prieſts Daughter was burnt, and not the man, becauſe ſhe defiled her fathers houſe. Sometimes the ſinne is more exaggerated upon the Womans part, then upon the mans; ſo *Tamars* fault was greater, then *Iudahs*, becauſe ſhe knew him to be her father in Law; but *Iudah* tooke her onely to be a whore, and not his Daughter in law. Sometime againe the ſinne is exaggerated more upon the mans part than upon the womans, *Levit.* 19. 20. if an *Iſraelite* had lyen with a ſtranger that was betrothed, he was both to be beaten, and to offer a ſacrifice, the woman was onely whipt, and offered not a ſacrifice, becauſe ſhe was not an *Iſraeliteſſe*, and ſomtimes the ſinne is equall one both their parts, as if a Prieſts ſonne had lyen with a Prieſts Daughter, then they were both to be burnt.

Why the Prieſts daughter was burnt, and not the man that lay with her.

How ſinne is exaggerated both upon the womans and mans part.

What if a Miniſters Daughter, now under the Goſpell ſhould commit whoredome, ſhould ſhe bee burnt as the Prieſts Daughter under the Law?

Queſt.

Not, becauſe a Miniſter now under the Goſpell is not a type of Chriſt to come, as the Prieſt was under the Law: I grant ſhe ſhould be more ſeverely puniſhed then another woman, in reſpect of Scandall; but not in this reſpect, as if her father were a type of Chriſt. ſo the breach of the Sabbath under the law was puniſhed by death, becauſe it was a pledge to them of all the benefits which they were to receive in Chriſt to come; but the breach of the Sabbath now, is not ſo to be puniſhed, becauſe our Sabbath now is not a type of that which we are to receive in Chriſt to come.

Anſw.

A Miniſters daughter now is not to be burnt if ſhe commit whoredome.

The concluſion of this is, that thoſe who ſhould bee

Concluſion.

most holy, if they become profane, they shall endure the greatest punishments in Hell fire.

EXERCITAT. XXX.

How the woman suspected of adultery, was tryed by her jealous Husband.

A ceremoniall appendix of Command. 7.

Num. 5.12. If any mans wife goe aside, and commit a trespasse against him, and a man lie with her carnally, and it be clept close, &c.

The manner how the woman suspected of adultery was tryed.

THe Lord bearing with the infirmity of the jealous Iewes, setteth downe this tryall, that the woman who was suspected of adultery, should be tryed after this manner. The husband brought her before the Priest, and the Priest brought her before the Lord, and he charged her with an oath, that she should confesse, if she were guilty; then he tooke holy water, and mixed it with the dust of the Sanctuary, and set it before her, and said; The Lord make thee a curse and an oath among thy people, when he maketh thy thigh to rot, and thy belly to swell: and after that she had drunke the bitter water, if she was guilty, then this curse lighted upon her; but if she was not guilty, then she was free and conceived seed.

The Veile upon the womans head, a token of subjection.

First, when her husband suspected her, he brought her before the Priest, and her head was uncovered: her Veile was a token of subjection to her husband, and therefore she stood bareheaded, as not being under her husband, for so is the Scripture phrase, *Rom. 7.2.*

The

The Priest wrote these curses in a booke, and then blotted them out with the bitter water, *Thou writest bitter things against me, Iob.* 13. 26. This was a bitter writing that was written against the woman, and shee was to drink it in water, even as the *Israelites* dranke the golden Calfe, being beaten to powder, which was their bitter sinne.

The Priest wrote the curses in a booke.

She dranke the bitter waters here, *Because stollen waters were sweet to her, Prov.* 9.17. Sinne is sweet in the beginning, but sowre in the end, and chiefely this sinne of adultery, *The lippes of the whore drop as an honey combe, and her mouth is smoother than oyle, but her end is bitter as wormewood, Prov.* 5.4. Againe, she dranke these waters out of an earthen vessel, becaus she dranke wine before in a golden Cup of whoredomes. Lastly, she dranke the waters that were mixed with the dust, in the floore of the Tabernacle, because she despised the Tabernacle of the Lord, therefore now she hath no part of it, but onely the Serpents portion, to drinke the dust of it.

Why the woman was made to drinke the bitter waters.

Why she dranke in an earthen vessell.

Why mixed with the dust of the Sanctuary.

Her thigh did rot if she was guilty; the part of the body whereby a man sinneth, that is punished commonly. As *Absolom* was punished by his haire. *Zimri* and *Cosbi* stricken through the belly, and here the adultrous womans thigh rotteth, and her belly swelleth; and *David* alludeth to this curse, *Psal.* 109. 18. *Let cursing come into his bowels like water.*

That part of the body wherewithall a man sinneth, is commonly punished.

It is strange to see how God beareth so much with the man here; First, when he is married, if he did suspect that he had not married a Virgin, then the tokens of her virginity were to be brought before him. Secõdly, if he agreed not with his wife, he was to give her the bil of divorcement, but she might not give it to him. Thirdly, if he suspected her of adultery, she was to drinke the bitter waters, but not he, if she suspected him.

God beareth with man in many things.

If

The woman that was innocent became fruitfull, although before barren.

If the woman was innocent, then she incurred no danger by drinking the bitter water, but if she had been barren before, then *seminabat semen*, she did give seed, it is not rightly translated, she shall conceive seed.

Quest.

Ans.

Whether was this conception of the woman, a miracle.

Whether was this her conception (being barren before) a miracle, or not?

When God, who is the Author of Nature contracteth Nature, or inlargeth it; it is not a miracle, although it be a great worke of God; when God blessed the seventh yeare, so that it brought forth for three yeares, it was a great worke, but it was not a miracle; it was onely an inlarging of Nature. God worketh κατὰ φύσιν, ὑπὲρ φύσιν, παρὰ φύσιν, but he worketh never, παρὰ φύσιν, God worketh κατὰ φύσιν, according to Nature, when he maketh a man see ordinarily; so he worketh παρὰ φύσιν, besides Nature, when he made *Stevens* eye to see to the third Heaven, *Act.* 7. But when he made the blind to see, this was ὑπὲρ φύσιν. When a yong woman conceiveth and beareth a child, this is according to Nature; but when *Sarah* bare a sonne, *After that it ceased to be with her after the manner of women*, *Gen.* 18. 11. This was παρὰ φύσιν, besides nature; but when the Virgin *Mary* bare a sonne, this was ὑπὲρ φύσιν, above Nature.

Secundum
Præter
Supra
Contra.
} *naturam.*

God worketh not contrary to nature.

The Lord reserveth foure keyes to himselfe.

She shall bring forth children, the Lord is he that giveth children to the barren, *Ier* 31. 27. *I will sowe the house of Iuda, and the house of Israel with the seed of men.* The paraphrast of *Ierusalem*, in *Gen.* 30. 4. setteth downe foure keyes, the first is, *clavum fœcunditatis ad aperiendum*, the key of fertility to open the wombe, and *sterilitatis ad occludendum*, of barrennesse to shut the wombe, *Gen* 30. 22. *God remembred Rahel, and opened her wombe.* Secondly, *clavis pluviæ*, *Deu.* 28. 12. *The Lord shall open unto thee his good treasures, the heavens to give raine unto the Land in due season.* The third is, *clavis cibationis*, the key of feeding, *Psal.* 145. *Thou openest thine hand*

hand, and ſatiſfie the deſire of every living thing. And the fourth is. *clavis ſepulchri*, the key of the grave, *Ezek.* 37. 12. *And I ſhall open your graves.*

She ſhall give ſeed, the woman giveth ſeed in the generation as well as the man; it ſhould not be tranſlated, *Si ſemen conceperit aut ſuſceperit*, for that is contrary to the nature of the active conjugation *hiphil*, and it is oftentimes ſpoken in the Scriptures of trees and herbes, *ſementare ſemen*, which cannot be tranſlated *ſuſcipere ſemen*. So *Heb.* 11 11. *Sarah received ſtrength*, εἰς καταβολὴν σπέρματος; καταβολὴ, is not *ſuſceptio ſed jactus*, or the caſting out of the ſeed; as when the Husbandman caſteth the ſeed into the ground that is, χαλάσῃ σπέρμα, the caſting out of the ſeed. The *Syriacke* paraphraſe doth not paraphraſe it rightly, *ut ſuſceperit aut conceperit ſemen*, that ſhe might conceive ſeed.

The woman giveth ſeed in generation.

χαταβολὴ σπέρματος quid.

The *Anabaptiſts* deny that Ieſus Chriſt tooke fleſh of the Virgin *Mary* but that he paſſed through her, as water doth through a golden Pipe; and their chiefe reaſon is, becauſe as they ſay, Women give no ſeed in generation, but this Text ſheweth the contrary. So *Levit.* 12. 2. And if Chriſt had not taken fleſh of the Virgin *Mary*, he had never been our *Goel*, but as our neere kinſeman, he has redeemed us from eternall damnation.

The errour of the Anabaptiſts.

Laſtly obſerve, as this bitter water made the guilty womans thigh to rot, ſo it maketh her that is innocent to conceive. So the Word of God, which is the ſavour of death unto death to the wicked, is the ſavour of life unto life to the godly.

The Word of God like the bitter water.

The concluſion of this is, *God* findeth out & puniſheth all ſinne, but eſpecially adultery, *He will judge women that breake wedlocke, Ezek.* 16. 28. *And he ſhall be a ſwift witneſſe againſt adulterers, Mal.* 3. 5.

Concluſion.

Commandement. VIII.

EXERCITAT. XXXI.

Of devouring of holy things.

A ceremoniall appendix of Command. 8.

***Prov.* 20. 25.** *It is a snare for a man to devour that which is holy, and after Vowes to make inquiry.*

Sacriledge compared to a snare.

IT *is a snare for a man to devour holy things*; a snare is set as a trape to catch, *Ier.* 5. 26. When the fowler layeth his snare, he scattereth some Corne about it to draw the Birds to it; then the snare catcheth the Birds, and lastly the fowler destroyeth them, when Sacrilegious men meddle with holy things to devour them, they see some hope of gaine there which allureth them, but there is a snare laid secretly to catch them, and then the Lord who taketh them, justly destroyeth them for meddling with holy things.

The judgements of God upon those who have devoured holy things.

There was never one that medled with those holy things, to devour them, or turne them to their owne private use and commodity, but it was a snare to him: *Iehoiakim* tooke the Cedar out of the house of God, and seiled his owne Windowes with it, and painted it with Vermilion that it should not be knowne to be the seiling of the house of God, but see what judgements befell to him, *quia commiscuit se cum ista cedro*, because he meddled with that Cedar, & turned it to his owne use, the Lord saith, *They shall not lament for him, he shall be buried with the buriall of an Asse, drawne and*

and caſt forth beyond the gates of Ieruſalem, Ier. 22.19. And ſee what judgements befell to *Nebuchadnezzer* becauſe he robbed the Temple? and to *Belſhazzer* becauſed hee dranke in the Veſſels of the Houſe of the Lord? And what befell *Shiſhak* King of *Egypt*, and to *Craſſus* for robbing of the Temple of the Lord? All theſe doe let us ſee what a ſnare it is to devour holy things. *Abimelech* when he burnt the houſe of *Baal Berith* the Idol, his ſnare catched him quickely, becauſe he medled with the houſe of *Baal* which he tooke to be a god, hee was killed by a Woman with a piece of a Milſtone, *Iudg* 9.53. How dangerous a thing is it then to rob the houſe of the living God? *Dionyſius*, the Tyrant, after he had robbed the Temple of *Apollo*, and finding a good goale of wind, as he returned home, he jeſtingly ſaid, O how doth ſacrilege pleaſe the Gods! But here the Lord ſaith, *It is a ſnare to devour that which is holy.* When the Heathen were ſacrificing, there came an Eagle to the Altar and caught a peece of the ſacrifice from it, but a coale did cleave to the fleſh, which ſhe carrying into her neſt, burnt her neſt, her yong ones, and ſhe hardly eſcaped her ſelfe; it is eaſie for any to apply this, who is not a mocker as *Dionyſius* was. *Simile.*

So it was a ſnare to the ſonnes of *Eli*, to take that part of the Sacrifice which belonged not to them; ſo it was a ſnare to thoſe in the dayes of *Malachy*, Who with-held the tithes from the houſe of God, and ſo to the Prieſts who changed and alienated their Portions, *Ezek* 48.14. And ſo to thoſe who delayed to pay their vowes.

What it is to tranſgreſſe in holy things.

So the Hebrewes ſay, that to tranſgreſſe in the holy things, is ſacriledge, as if they did eate the tithe of their Corne and Wine within their owne gates, *Deu.* 12,17. So if they did worke with their firſt borne bullocke, or ſheare their firſt borne ſheepe, *Deut.* 15.29. All theſe were

were devourers of holy things, and the Prophet alludeth to this, *Iere.* 2. 3. *Israel was holinesse to the Lord, and the first fruits of his increase, all that devour him shal offend, evill shall come upon them, saith the Lord.* The Hebrewes say that tithes are the hedge of a mans riches, and they say *gnashar* with the point in *cornu dextro* signifieth *ditescere*, to grow rich and in *sinistro*, *decimas pendere*, to pay the tithes, *hæc duo uno puncto dirimuntur.*

To devour holy things, avaritious and greedy men, are like the horse leech, who hath two Daughters which cry continually, give, give, but most of all they are desirous to devour holy things, and to eat of the forbidden tree, the Iewes say that every Child in *Israel* knew his owne portion, there were somethings whereof both the Priest, his sonnes and daughters might eate, as the wave breast, and heave shoulder. *Levit.* 10. 14. There were other things which the Priest and his sons might eate of, but not his daughters, *As the sinne offering, whereof none of the blood came within the Tabernacle of the Congregation to reconcile with all*, *Levit.* 6. 28. and there were other things which the Priest might eate, but neither his sonne nor his daughter might eate of them, as the meatoffering that remained of the offering of the Lord, *made by fire*, *Levit.* 10. 12. for it was eaten beside the Altar. When men become vnsatiable, and lust as the *Israelites* did at the graves of concupiscence, then nothing will content them untill they have Gods portion also; when the father and the mother came before the Iudges in *Israel*, and complained that their son was [*Zolel*] a vile person, *a drunkard, and a glutton*, *Deut.* 21. 20. Then the Iudges ordained that he should be stoned to death; but when God the Father and the Church their Mother, doe complaine of those devourers of holy things, what fearefull Iudgements must they undergoe?

Allusion. עָשַׁר *ditescere, cum puncto in dextro, et* עָשַׂר *decimare, cum puncto in sinistro cornu.*

Simile. זוֹלֵל *vilis.*

And

And after Vowes to make inquiry, that is, after that thou haſt vowed a Vow to ſeeke how thou mayeſt illude or diſanull it: the Iewes ſaid of old, that vowes were the hedge of the firſt fruites, and tithes the hedge of their riches; they ſaid that vowes were the hedge of the firſt fruites, becauſe when a man had vowed, his vow would bind him to performe it, but theſe thought not that their vow was ſuch a hedge, when they ſought to diſannull it.

The forme of the Iewes vow of old.

When they vowed of old, they ſaid after this maner, my eſtimation be upon me fifty Shekels, or the eſtimation of this man, be upon me fifty ſhekels, this was the forme of their vow: according to this *David* ſaith, *My Vowes are upon me, Pſal.* 56.12. then they were bound to pay their vowes, and if they refuſed to pay, then they might take a pawne or pledge of them, and force them to pay them as juſt debt, and this was called *the money of the ſoules eſtimation.* 2 *King.* 12.4. When they ſaid, the eſtimation of this man be upon me, they meant, I am willing to pay that, which ſuch a man may be valued at; therefore when they made ſuch a vow, they might not enquire after it.

They might force them to pay their vowes.

Better not to vow, than to vow and not performe.

Thus God would not ſuffer his name to be abuſed. *Eccleſ.* 5.2, 4, 5, *Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God; for God is in Heaven, and thou upon Earth, therefore let thy words be few. When thou voweſt a vow unto God, deferre not to pay it, for hee hath no pleaſure in fooles; pay that which thou oweſt; better it is that thou ſhouldeſt not vow, than that thou ſhouldeſt vow, and not pay.* And if ſo bee, that the Lord will have a man that hath but given his word for his neighbour, not to give ſleepe to his eyes, nor ſlumber to his eye Lids, untill he have delivered himſelfe, *As the Roe from the hand of the hunter, and as a bird from the hand of the fowler, Prov.* 6, 1,2,3,4. Much more

when he hath *bound his soule with a bond*, *Num.* 30. 4. 5. will he have him to performe his vowes, and not to enquire after them.

EXERCITAT. XXXII.

Of the Jewes Phylacteries.

A ceremoniall appendix for keeping of all the Commandements.

Num. 15. 38. *Speake unto the Children of Israel, and bid them that they make fringes upon the borders of their garments, &c.*

THe Lord fitting himselfe to the nonage and infancy of the Iewes Church, he gave them helpes; first for their judgement, secondly, for their affections, and thirdly, for their memory.

God gave the Iewes helpes for their Iudgements, memories and affections.

First, he gave them helpes for their judgement, for as we, when we have a dull Scholler, borrow comparisons from sensible things to teach him; so the Lord set sensible figures and types before the Iewes to teach them.

Secondly, he helped their affections by Musicke, and thirdly he helped their memories by those Phylacteries or fringes, which he commanded them to put upon the borders of their garments, *Deut.* 22. 12. *Exod.* 13. 9. *And it shall be for a signe unto thee, upon thine hand, and for a memoriall, betweene thine eyes*, that is, the Phylactery shall be a signe unto thee upon thy hand, and a memoriall betweene thine eyes, and a signet upon thine heart; those things which we account of we carry them

as

as they were written in our hands, *Esay.* 49. 16. *Behold I have graven thee vpon the palmes of myne hands,* Prov. 7.3. *Bind them upon thy fingers, write them upon the Table of thine heart, say unto wisdome thou art my sister, and call understanding thy kinswoman.* As they carried, of old, the names of those whom they loved, in rings, and bracelets; so he willeth him to cary the Law of God graven, as it were his deareſt Sister, or like a Phylactery upon his hand.

The garment which the Iewes wore, was a side coate like the garments which the eastern people do weare at this day, and it was called *Cesuth*, *Deut.* 22. 21. Besides this, they had another garment which they called *Megil*, a long Cloake without sleeves: Thirdly, they had a Garment called *Talith* which was *vestis superior*, an upper Garment used by the most of them when they travelled.

כְּסוּת *Tegumentum*
מְעִיל *Pallium.*

טַלִּית *vestis villosa, Pallium Iudæis peculiare.*

Their first Garment called *Cesuth* was parted below, which made the foure wings of it, two before and two behind, so their upper Garment called *Talith* was made like the coate of a Lacky or footboy, divided in two parts.

Those fringes which they were commanded to put upon the borders of their Garments, and the wings of them, are called *Gedilim* threeds woven together, that is, threeds which remaine hanging downe like small haires, after the coate was woven, *Num.* 13. 38. And then they had their *Tephilim*, their Phylacteries, and the Phylacteries were put upon their heads, and upon their armes, and those which were called *Tzitzith* were put upon their cloathes, and the posts of their doores; he commanded them to weare those fringes, and Phylacteries, to put them in remembrance to keepe the law of the Lord, and to distinguish the Iew from the heathen; and they say, three things distinguished the Iew from

גְּדִילִים *insitæ.*

צִיצִת *peniculatus filorum textus.*

Why the Iewes wore Phylacteries.

from the heathen, their Sabbath, their circumcision, and their Phylacteries.

The Iewes abused their Phylacteries,

They abused those fringes and Phylacteries, first inlarging them and making them πλατυσμάτα, Christ blamed them not for wearing Phylacteries, but for making them too broad. Againe, they abused them, making them helpes onely for their prayers, and they derived *Tephilim* a Phylacterie a [*Palal*] *orare*, whereas it should be derived from, [*Taphal*] *apponere*; *Taphal* signifieth *adhæsionem vel conjunctionem*, and the seventy translate it ασέλευτα, *Immobilia*, they were not then προσευχέια, helpes to prayer, as the Iewes superstitiously imagined, but helpes to put them in remembrance to keepe the Law, and from this superstition it came, that *Elisha* delighted still to were *Talijoth* his upper Garmēt with the wings, therefore they called him *Elisha* with the wings, and his superstitious prayers they called them his golden wings, and *R Eleazer* the son of *Ioseph* said, whosoever had Phylacteries upon his head, and upon his arme and fringes upon his Garment, and a marke upon his doore, all these would keepe him from sinning, as it is written, a threefold cord is not quickly broken. *Eccles.* 4.12. After this they became more impious in abusing them, making them remedies against Witchcraft, ἀλεξιτήρια, *contra fascinationes*, those Phylacteries *Varro* called *Prebia* or *Brebia*, hence commeth the word *briefe* which is *Satans* signe to save men from danger.

טְפִילִים *derivatur a* טפל *apponere, et non a* פלל *orare, ut quidam volunt.*

EXER

EXERCITAT. XXXIII.

A ceremoniall appendix for the breach of all the Commandements.

Deut. 21. 23. *Cursed be he that hangeth upon a tree.*

THere are two parts in this punishment, a judiciall part, and a ceremoniall. The judiciall is this, to put the malefactor to death; the ceremoniall part is this, to hang him upon a tree, but not to suffer him to hang all night, for then he defileth the Land.

A judiciall and ceremoniall part in the Law.

When the adulterer is commanded to be put to death, the judiciall part of the Law, had but respect to the breach of one Commandement, to wit, the seventh; but when the Law commanded to hang up the malefactor upon a tree, then the malefactor is accounted accursed, because he hath broken the whole Commandements: Therefore the Apostle addeth, *Cursed is every one that continueth not in all things which are written*, and *Deut.* 27. 26. *Cursed be he that confirmeth not all the words of this law to doe them*, that is, who hath not continued in them to doe them, *Heb.* 8. 9. *Iere.* 31, 33. This transgression of the law is called the *quarrell of his covenant*, that bringeth on the vengeance of God, *Levit.* 16. 25. *And I bring a sword upon you that shall avenge the quarrell of my covenant*, so *Iere.* 50. 28.

The malefactor that was hanged under the Law, was accursed for breach of all the Commandements.

We are naturally accursed for breaking of all the Cõmandmẽts, & Christ by imputatiõ was really accursed for the breach of all the Commandements, so was the malefactor typically accursed, being a type of Christ.

The malefactor typically accursed.

No malefactor was a type of Christ but he that was hanged. Secondly, none hanged out of *Iudea*, the forme of their death made them accursed, but onely the sinne it selfe; as when *Haman*'s sonnes were hanged upon a gallowes; thirdly, whatsoever forme of hanging upon a tree they used in *Iudea*, it made

No Malefactor was a type of Christ, but he who was hanged in *Canaan*.

No death made a man accurſed, but hanging on a tree.

זקיפה *Crux, patibulum a* זקף *erigere crucifigere*

them accurſed, whether they were hanged upon one tree, as *Sauls* ſonnes were; or upon a croſſe tree, which forme the Romanes brought in amongſt them, the Iewes called *Zekephah*, and the Greekes called Διξυλον *lignum geminum.* Fourthly; they might not ſuffer them to hang all night upon the tree becauſe it defiled the land; the Chaldee Paraphraſt giveth this to be the reaſon, why they ſhould not be ſuffred to hang all night upon the tree, becauſe man was made to the Image of God, and as it is a diſhonor for a Prince to ſee his Image miſregarded; ſo the Lord would not have man to hang, all night upon a tree, becauſe he was made to his Image; but the text giveth this reaſon that he ſhould not hang all night, leſt he defile the Land, *Deut.* 21. 22. And *Ioſh.* 10. 26. it was not for the honor of the party hanged, that hee was cut downe before night, but that the Land might not be defiled, and in deteſtation of this death, they tooke the tree upon which the malefactor was hanged, and buried it with him; and the Iewes adde that they did not hang him upon a growing tree, leſt they ſhould have ſpared the growing tree, and not cut it downe, and buried it with the malefactor.

Why the threfe was not to hang all night.

The tree buried with the Malefactor.

Queſt.

It may be asked how *David* cauſed the young men to kill *Rechab*, and *Benah* who killed *Iſhboſeth*, and to hang up their armes and legges over the poole in *Hebron*, 2 *Sam.* 4. 12. ſeeing the malefactor was to be cut downe before the ſunne ſet?

Anſ.

Why *David* ſet up the legs and armes of *Benah* and *Rechab*.

The bodies of the malefactors might not hang all night, but they were to be taken downe and buried before the Sunne ſet; but the legges and hands of thoſe malefactors were ſet up there, to teach others to abſtaine from cruell murther.

Fiftly, they were accurſed who hung upon a tree rather than upon any other thing, becauſe *Adam* ſinned eating the fruit of the forbidden tree. Laſt-

Laſtly, obſerve that no forme of mans death, now maketh him accurſed, for all ſorts of death now are alike, providing that he die penitently; it is the dying in ſinne onely that maketh a man accurſed now, it is not the forme of the death that maketh a man accurſed.

All ſorts of deaths now are alike.

There were three things which did accompany him, who was hanged upon a tree, firſt ſhame, ſecondly paine, and thirdly a curſe.

First, it was a moſt ignominious and a ſhamefull death, *Num.* 25. 4. *Take the Princes and hang them up before the Sun*, that is, publickly; the *Seventy* tranſlate it, paradigmatize them, and make open ſpectacles of ſhame, and *Suidas* ſaith, when any dyed an infortunate death, they put a croſſe upon his grave, and *Plinie* reporteth, that the Romans ſet up certaine Croſſes where upon they did hang thoſe dogges which gave no warning when the *Gaules* did ſcale the capitoll; they counted this ſort of death, a dogges death, therefore *Seneca* called it *ſtipem infamem*, and others called it *lignum infœlix*, and becauſe it was ſuch an infamous kind of death, therefore the Chriſtian Emperous changed, *Crucem in furcam*, in honor of Chriſt; becauſe he was hanged upon the Croſſe they would have it no more uſed; and *Cicero* ſaid, it was an hainous thing to bind a Citizen of Rome, a villanie to ſcourge him; and in a manner parricide to kill him; what ſhall it be then to hang him upon a croſſe?

The death of the Croſſe an ignominious death.

This death of the croſſe was a moſt painefull death, *Pſal.* 22. 14. *All my bones are out of joint*, in the Hebrew it is *Hitbpardu* are ſundred, this was but the outſide of the paine; but if we ſhall conſider what was the paine and griefe upon his ſoule, then we may ſay, was there ever griefe like unto his griefe, *Lament.* 1. 12.

הִתְפָּרְרוּ *diſparant ſ omnia oſſa mea* פָּרַר *ſeparavit diſjunxit.*

Laſtly, the death of the Croſſe was a moſt curſed

death; When the Iewes object to us, as the greatest opprobry, that we worship Christ crucified who dyed such a cursed death; we should rejoyce in this, and count it our greatest happinesse, that he was made a curse for us hanging upon a tree, for his lifting up upon the Crosse draweth many to him. *Ioh.* 3. 14. And *Bernard* said well, *Non pigeat videre serpentem pendentem in ligno, si vis videre regem in solio residentem*; let us observe how the theefe beleived in Christ when hee was hanging upon the Crosse, if *Esay* beleived he saw the Lord sitting upon a throne, *Esay.* 6. 1. If *Moses* beleived he saw the Lord in a flame, *Exod.* 3. 2. If the three Disciples beleived they saw him betwixt *Moses* and *Elias*, and his face shined, *Matth.* 17. but the theefe saw him hanging upon a tree, and betwixt two theeves, and not betwixt two Prophets, he saw him not sitting upon his throne, but hanging upon the Crosse, and yet he beleived in him.

The conclusion of this is, blessed is he that heareth the Word of God, and doth it. *Luc.* 11, 20.

EXERCITAT. XXXIIII.

Of the Jewes Logicall helpes for the understanding of the ceremoniall Law.

סִכּוּה

FRom the excellency of the cause, they gathered the excellency of the effect; *Bezaleel* and *Aholiab* were extraordinarily gifted to worke all manner of worke in the Tabernacle, *Exod.* 31. 2. and the women who spunne the Curtaines of the Tabernacle were wise hearted women, *Exod.* 35. 25. Therefore the Tabernacle was a most

most excellent worke. So the curious Artificers of *Tyrus* wrought in the Temple, therefore it was an excellent worke, God himselfe was, *Hael hisibba harisho-na*, or *Sibboth hasibboth*, *causa causarum*.

The materiall cause of the holiest of all was gold, the Holy place, the Vessels of it Gold and Silver; and in the outer Court, the instruments serving for it were of Brasse, there were none of the instruments which served in the Tabernacle made of iron; the materiall cause of the most of the Temple was of the Cedar of *Libanus*, and therefore the Temple is called *Lebanon*, *Zach.* 11. 1. And this they called *Sibbah Homerith*.

The formall cause of the Tabernacle was that which the Lord shewed to *Moses* in the mount, so that of the Temple which was shewne to *David*, and this they called *Sibbah Tzurith*.

The finall cause was, that the Lord might be worshiped there, and this they called *Sibbah Tachlith*.

From the effects, this they called *Mesubbabh*; nothing that fermented might be in a sacrifice, therefore honey is forbidden in a sacrifice, because it fermenteth, *Exam.* 2. that which was uncleane defiled, so that which came of an uncleane thing defiled; therefore they gathered, that there could bee no silke in the Tabernacle, because it came of an uncleane worme, *Byssus* was that fine linnen of *Egypt*, and not that which wee call silke, and *Xylinum* was the wooll of the tree which we call Cotten, and not silke! So they say the Elephants tooth or Ivory, none of it was in the Tabernacle, because the Elephant was an uncleane beast, yet *Solomons* throne was made of it.

Subjectum [*Nosheb*], they say that *Canaan* was more holy than other lands: therefore they who dyed out of *Canaan*, dyed *in a polluted land*, *Amos* 7. 17. Againe, in *Canaan* townes were more holy than the rest of the

הָאֵל

הַסִּבָּה רִאשׁוֹנָה
causa prima.

סִבּוֹת הַסִּבּוֹת
causa causarum.
The materiall cause of the Temple.

סִבַּת הַחֹמְרִית
causa materialis.

סִבַּת צוּרִית
Causa formalis,
סִבַּת תַּכְלִית
Causa finalis.
מְסוּבָּב *ab effectis.*

נוּשָׁא *Subjectum*

land; for they put the Lepers out of their Cities, and they buried not their dead in them. Then *Ieruſalem* was more holy than the walled townes, for they eate the light holy things there, and the ſecond tithe within the wals of it; then the *chel* or rampire was holier than that, for no Heathen, or he that was defiled by the dead, might enter within that. Then the womens Court holier than that, for none that was waſhed from their uncleanneſſe, might come there before the Sunne ſet, *Levit.* 15. 6. The Court of men holier than that, for none that brought his offering for attonement, though otherwiſe he was not cleane, might come there, *Levit.* 12. 6, 7. and 14. 9, 10. The Prieſts Court was holier than that, for no *Iſraelite* might come there ſave in the time of their neceſſities, for impoſing of hands or for attonement: betwixt the Porch and the Altar was holier than that, for none that were blemiſhed, or bare-headed, might come there. The Temple holier than betwixt the Porch and the Altar, none came there but he that had his hands and his feet waſhen. And the Holieſt of all was more holy than that, for none might enter in there, except the High Prieſt once in the yeare.

נשוא *Adjunctum.*

Adjunctum, [*Naſhu*] Example, *Levit.* 13. *verſe* 55. the leproſie amongſt the Iewes was knowne by the colour of the ſcab, if it was blacke, then it was dry, and he was whole; if it was *alba-ſubruſa*, white, reddiſh, he was to be ſhut up for ſeven dayes. If it was [*adam-dam*] *ſubruſa*, more tending to red, than he was ſhut up other ſeven dayes; and when it was *ruſa*, very red, then he was ſhut out of the Campe; and the Doctors of the Iewes expreſſe theſe divers colours of the leproſie after this manner; If we ſhall take a cup of milke, and put foure drops of blood in it, then it ſhall be *album ſubruſum*, ſomewhat reddiſh, that is, inclining more to white than red; if we ſhall put eight drops of blood in it,

אדמדם *ſubruſum.*

it, it ſhall bee *ſubruſum*, inclining more to red than white, but if we ſhall put ſixteene into it, than it ſhall be *ruſum*, altogether red. Example 2. *Ab adjuncti is*, *Concha*, the Laver in the Tabernacle, was *unctum*, *ſed non ſanctum*, it was annoynted, but it was not called holy. The Tabernacle was *unctum & ſanctum*, *ſed non ſanctificans*, it was both annoynted and holy, but it ſanctified not other things. But the Altar was *unctum*, *ſanctum*, *& ſanctificans*, it was both annoynted, holy, and ſanctified other things that came upon it.

Deciſio à pari, [*Gezarah ſhavah*] the Altar was a place of refuge in the Temple; therefore it was the place of refuge in the Wilderneſſe. *Exod.* 21. 14. Example 2. no *Mamzer* might enter into the Congregation of the Lord; therefore *Hybris*, that which was begotten of a Goat and an Ewe might not be offered to God in a ſacrifice. Example 3, *Take off thy ſhooes, for the place where thou ſtandeſt is holy, Exod.* 3. 5. Therefore the Prieſts behoved to ſtand barefooted before the Lord.

גזרה שוה
Argumentum vel Deciſio a pari.

A ſimili, [*Cajotza*] as he who waſheth his hands, and keepeth an uncleane thing ſtill in his hand, is ſtill uncleane; ſo he who confeſſeth his ſinnes and keepeth one, is ſtill uncleane. Example 2, as the body without the ſoule, is dead, ſo is the ſacrifice that is offered without devotion.

כיוצא
a ſimili.

Deciſio à gravi ad leve, [*Gezarah khomer vemikkal*,] from the more to the leſſe. Example, if the hornes of the Altar did not ſhelter the Highprieſt who had killed a man willingly, farre leſſe did it protect any other man. Example 2. *Levit.* 4. 12. if the aſhes of the red Cow that was burnt, was to be carried forth into a cleane place, much more ſhould the Cow be burnt and carried into a cleane place.

גזרה חומר ומקל
deciſio a gravi ad leve.

Deciſio

נזרה מקל וחומר

Deciſio a levi ad deficile.

Deciſio a levi ad difficile, [*Gezarah mikkal vehhomer*] from the leſſe to the more. Example, if no blemiſh might be in the ſacrifice, farre leſſe in the Prieſt. Example, if the Badger skinne, which was the outward covering of the Tabernacle, behoved to be of a cleane beaſt, much more the inner Curtaines. *Exam.* 3. If the Prieſts daughter was to be burnt for whooredome, much more the Prieſts ſonne: if an inferior Prieſts ſonne for fornication, much more the ſonnes of *Eli*, for adultery; if ſhe for lying with a man at home, much more they for lying with women in the Temple.

הפך

diverſum contrarium.

נפקת בוא

Egrediens foras Scortum Meretrix vaga.

A contrariis [*Hephech*] ſtolne waters are ſweete, *Pro.* 9.17. therefore they gave her who was ſuſpected of adultery, bitter waters to drinke, *Exam.* 2. *Habitatio domus dividit ſpolia*, that is, the good Woman who keepeth herſelfe at home; therefore, *Niphkath bara, egredien s foras*, the Chaldee calleth a whore.

מלה מצרפת

A ſigno ad ſignatum, vel dictio relativa

A ſigno ad ſignatum [*Millah Mitzarepheth*] *Exam.* No ſort of fowles were offered by them to the Lord, but Turtle Doves, and young pigeons; the Turtle Dove had but one mate, and the yong pigeon had none, therefore God will have of his Church her firſt love, and onely love, *Exam.* 2. Leproſie was a filthy diſeaſe amongſt them, and the Lepers were ſecluded out of the Campe, ſignifying that vile ſinners ſhould be ſecluded out of the Church, and they ſay, that ſome of *Ioabs* poſterity for the ſhedding of blood were ſtrucken with Leproſie, ſo *Vzzia* for his ſacriledge ſtrucken with Leproſie. *Gehezi* for *Simony* ſtrucken with Leproſie, *Miriam* for railing ſtrucken with Leproſie. *Exam.* 3. *Levit.* 11.2.3 26. *Whatſoever divideth the hooſe, and is cloven footed, & cheweth the Cud that ye may eat*; there are three properties ſet downe here to know a cleane beaſt, Firſt, to divide the hooſe. Secondly, to divide the hooſe in moe, this is called *findere fiſſuram vngularum*, the dog divideth

divideth the hoofe, but divideth it not in two. *Deut.* 14.6. he divideth not prefectly, because he divideth not in two, *Levit.* 11.26. *Shesshang* should be translated in two parts, and *Parash* is simply to divide.

שׁשׁע *est dividere in duas partes.*
פּרס *est dividere in plure prates.*

EXERCITAT. XXXV.

How to understand the signification of the ceremonies of Moses Law.

THe signification of the ceremonies in generall was to distinguish the cleane from the uncleane, the Iewes from the Gentiles; this application God himselfe maketh, when hee let downe the sheete to *Peter*, *Act.* 10.

In applying of the ceremonies, we may make an application of thē in generall, but we cannot make a particular application of every one of them. Example, the round footed beasts represent the estate of the perfect in glory. They that part the hoofe in two, signifie the middle estate of the Church, which is a midst betwixt the Triumphant Church, and the world; and those who part the hoofe in many partitions, doe signifie the world; but here we must not make a particular application of every one of these; this was the fault of the Iewes, they say, the Camell signified the *Babylonian* Empire; the Coney signified the *Grecian* Empire, the Hare the *Medes*, and the Hogge the *Edomites*, or the Romanes, as they call them; this was also the fault of some of the ancient, who studied to make a particular application of every one of these ceremonies. Example, ye shall eate fish with finnes, but not Eeles; ye shall eate fish with finnes, their finnes signified faith and hope, the

The fault of the Iewes in applying the ceremonies.

Eele having no finnes ſignified worldlings, who are alwayes grubbling in the earth; but in thoſe we reſt muſt in the generall ſignification.

Ceremonies in the old Teſtament are applied in the New three wayes.

Ceremonies of the Old Teſtament, are applyed by the Apoſtles in the New Teſtament diverſly, either allegorically, tropologically, or anagogically; they are applyed allegorically, when the thing ſpoken of in the old Teſtament, ſignifieth ſomthing in the new Teſtamẽt; they are applyed tropologically; when they are applied to ſignifie our manners, and when they inferre ſome morall duty; and they are applied anagogically, when the thing below here, ſignifieth the eſtate and condition of the life to come.

No allegoricall application to be made from the Old Teſtament to the new, but where the Spirit of God hath made it.

We are not to make an allegoricall application of any thing in the old Teſtament to the Church in the new, but where the holy Ghoſt hath made it, Example, *Galat.* 4. 25. *Hagar*, and *Sara* in the old Teſtament are applied allegorically to the new coveant, and they are ſaid, συστοιχειν, or as the *Syriacke* hath it, to be at peace together, or agree together: *Hagar*, her ſonne *Iſmael*, and the Law, and *Ieruſalem* below here, and her children are all συστοιχοι. *Sara* againe, the freewoman, her ſonne *Iſaac*, the new covenant, *Ieruſalem* which is from above and her children are συστοιχοι, but they are αντιστοιχοι, to *Hagar* and her children.

Pſal. 40. 6. *Mine eare haſt thou boared*, but *Heb.* 10. 5. *A bodie haſt thou prepared for me*; it is commonly holden, that this is an allegoricall application applied to Chriſt, taken from the boaring of the ſervants eare under the Law; but if it had beene an alluſion to that forme under the Law, why would the Apoſtle then who was moſt skilfull in application of the ceremonies ſet it downe thus; thou haſt prepared a body for me. And *David* ſaith, *Pſal.* 40. 6. *Thou haſt boared mine eares*, Whereas the right eare of the ſervant was onely boared.

EXERCITA

EXERCITAT. XXXVI.

Of the abrogation of the Ceremoniall Law.

THE Leviticall ceremonies are considered three wayes; first, with CHRIST; Secondly, without Christ; and thirdly, against Christ; In the first estate they were weake Elements and could bring nothing to perfection, *Heb.* 10, 1. And therefore they were to be abolished, and the Gospel was to come in the place of them. *Heb.* 7. 19. *The Law made nothing perfect, but the bringing in of a better hope did, by the which we draw neare to God.*

The ceremonies considered three wayes.

First, *Lex rogatur*, the Law is given. Secondly, *Subrogatur*, when somethings are added to the first Law. Thirdly, *Obrogatur*, when something is changed in the first Law. Fourthly, *derogatur* when something is taken from it. Fifty, *Abrogatur*, when it is altogether abolished and taken away.

Lex { *rogatur.* *subrogatur.* *obrogatur.* *derogatur.* *abrogatur.*

When the ceremoniall Law was given, there was nothing subrogate or put to it, neither was it obrogated, changed in part, neither was it derogated, any thing taken from it, but fully abrogated, and therfore the Apostle saith, ἐπεισαγωγὴ, κρεῖττονος, ἐλπίδος, *Superinducta est spes melior*, the new covenant was not brought in upon the old, that they might be both joyned in one, but the old was first abrogated, and the new brought in, in the place of it.

The ceremonial law was was not changed in part, but altogether abolished.

Againe, the Apostle saith, *A body hast thou prepared for me*, as if he would say thou hast made choise of no sacrifices, thou wouldst not have them, for thou tookest no delight in them, thy delight was in the most excellent thing

Gods chiefe delight was not in sacrifices under the Law.

thing and not in the baſeſt, 1 *Sam.* 15. 22. *Hath the Lord as great delight in burnt offerings and in ſacrifices as in obeying? behold to obey is better then ſacrifice.*

A threefold uſe of the ceremonies under the Law.

Theſe ceremonies had three ſpeciall uſes when they were in force, firſt to helpe the Iewes infancy, but the Church under Chriſt comming to mans age, theſe ceremonies have no uſe now, many things become a child which are unſeemely in a man.

Secondly, theſe ceremonies ſerved for ſignification: when we have the fruit, there is no uſe of the bloſſome; ſo when Chriſt is come, there is no uſe of the ceremonies.

Thirdly, theſe ceremonies ſerved to make a partition well betwixt the Iewes and the Gentiles, but this partition wall is now broken downe, *and there is one ſheepheard and one ſheepfold, Ioh.* 10. 16. and therefore this uſe ceaſeth now.

Three errours concerecerning Chriſt.

Secondly, the ceremonies are conſidered without Chriſt, when the Apoſtles did beare with the weake Iewes for a while. And in this eſtate they were beggerly elements. *Coloſſ.* 2. 20. *Scotus* obſerveth the periode of circumciſion, the firſt period was from the inſtitution of it untill the time that Chriſt was baptized; then it was *Neceſſaria et utilis*: the ſecond period was from the Baptiſme of Chriſt, untill the promulgation of the Goſpell, *Goe teach all Nations, Baptizing them; Matth.* 28. 19. In this period it was *Vtilis ſed non neceſſaria*, Profitable but not neceſſary: the third period from the promulgation of the Goſpell untill the deſtruction of the Temple; it was *Licita* in this period, *Sed non vtilis*: The fourth period was from the deſtruction of the Temple, or rather from the Councell of the Apoſtles, even unto this time, then it was altogether *Illicita*.

In this eſtate when the ceremonies were *Licita ſed non*

non vtilis, they did beare with the weake Iewes at *Ierusalem*, but not at *Antioch*, who would have added the ceremonies to the Gospell. *Paul* circumcised *Timothy*, *Act.16.3.* bearing with the weake Iewes, but hee would no wayes beare with the malicious Iewes; therefore hee would not Circumcise *Titus*, least hee should strengthen them in their obstinacy, *Galath.* 2.3.

Quest. The ceremonies being dead, and Christ come; how could *Cornelius* Prayers and almes bee acceptable to God, seeing he waited for Christ to come?

Answ. There are three sorts of error concerning Christ, the first was *error temporis*, the second was *error conditionis*, and the third was *error personæ*.

Error { *temporis.* / *conditionis.* / *personæ.*

Error temporis, was twofold, either of simple ignorance, or of affected ignorance; simple ignorance as that of *Cornelius*, and for this cause *Peter* was sent to teach him that Christ was come, and therefore his error was pardonable affected ignorance is that ignorance of the Iewes who will not know nor beleeve that Christ is come, although the truth bee evidently demonstrated unto them.

Error conditionis, was that in the Apostles, who tooke Christs Kingdome to be a Worldly Kingdome at the first, *Act.1.6. When wilt thou restore the Kingdome to Israel?* This error was a dangerous error, but yet was pardoned because as yet the holy Ghost was not come downe upon them: the third was *error personæ*, and this was when they tooke false christs for the true Christ, *Matth.24.24.* And this error was alwayes damnable.

Quest. Whether may these lawes which are mixly ceremoniall, be kept now under the Gospel or not?

Answ. Where the ground of the law is ceremoniall, and the Iudiciall, but an appendix of it, it no wayes may be kept. Example, this is a ceremoniall law, *cursed is he*

Whether Lawes mixtly ceremoniall doe bind.

that hangeth upon a tree, the ceremoniall part is, that he is accurſed that hangeth upon a tree, wee muſt not thinke that hee is accurſed now who hangeth upon a tree, therefore that law is quite aboliſhed; the Iudiciall part is this, that he ſhall not hang all night upon the tree, and this law bindes not Chriſtians now, becauſe it is an appendix of this ceremoniall Law; but where the ground of the Law is Iudiciall, and the ceremony but an appendix of it, then the Iudiciall law may be obſerved, at leaſt the equitie of it. Example, Cities of refuge were appointed as a Iudiciall Law, to ſave the mankiller from the revenger of the blood; there was a ceremony annexed to this Law, that they ſhould ſtay within the City of refuge untill the death of the High-prieſt, this was but an appendix of the judiciall Law, therefore the Law may ſtand, that Cities of refuge bee kept, or at leaſt the equity of it, that thoſe who caſually kill, be not ſlaine.

Queſt. What, if a Chriſtian now ſhould keepe any of the ceremonies commanded in the Law?

Anſw. There is a three fold uſe of the ceremonies, *Materialis, formalis, & mixtus uſus*, a materiall, a formall, and a mixed uſe.

A threefold uſe of the ceremoniall Law.

Materialis, as if a man ſhould abſtaine from eating of ſwines fleſh onely, becauſe it were unwholſome, he Iudaizeth not in this caſe; but if hee ſhould abſtaine from ſwines fleſh as a meat uncleane, and forbidden in the Law, then he ſhould formally keepe the ceremony, and truely Iudaize; the mixt uſe is this, when a Chriſtian borroweth Iewiſh ceremonies to any uſe in the Chriſtian Church.

Marke how the Apoſtles in their practiſe renounced the ceremonies of the Law; firſt the Apoſtles kept the Chriſtian Sabbath after Chriſts Reſurrection, and not the Iewiſh Sabbath, therefore they renounced the ceremonies;

ceremonies; and the Apoſtle willeth the *Corinthians* to keepe the Paſſeover all the dayes of their life, in holineſſe, and reſtrained it not to ſome few dayes, as the Iewes Paſſeover was.

But when the dayes of the Pentecoſt were fulfilled, *Act.*2.1.2 *Cor.*16. Here *Paul* reckoneth according to the Iewiſh Pentecoſt. *Object.*

When he ſpeaketh of their Pentecoſt here, and when he ſayes the dayes of their faſt were expired, *Act.*27.9. (the Iewes at the day of expiation had a great faſt) *Paul* doth not Iudaize here, but onely marketh theſe for a civill uſe, to know the time of the yeare which was moſt knowne to the Iewes, when *Paul*, *Act.*17.19. calleth *Areopagus Mars* ſtreet, none will thinke that *Paul* worſhipped *Mars* here, but he uſeth onely this name as a name of diſtinctiõ to know this ſtreet frõ other ſtreets; ſo when he ſayes that he ſayled in a ſhip that had the badge of *Caſtor* and *Pollux*, *Act.* 28.11. we muſt not thinke he worſhipped *Caſtor* and *Pollux*, but hee uſeth them onely as names of diſtinction, to put a difference betwixt this ſhip and other ſhips; ſo when *Paul* uſeth the name of the Pentecoſt, and the name of the faſt, *Act.*2. and 27.9. he uſed them onely as names for diſtinctions ſake, and not for any Iewiſh obſervation, and when *Paul* practiſed any of theſe ceremonies, he practiſed them not for the ceremonies themſelves, but for the weake Iewes ſake. Example, When he did ſhave his head in *Cenchrea* the Port towne in *Corinth.* *Act.* 18.18. this was not according to the Law altogether, for if he had done it according to the Law, he ſhould have gone to *Ieruſalem* and there have caſt the haire of his Nazarits vow under the Altar and burnt it; after the death of Chriſt, none of the Apoſtles ever went to the braſen Altar againe to ſacrifice, but onely they practiſed ſome of the meaner ceremonies bearing with the weake Iewes. How

Anſw.

Paul uſed the names of the Iewes feaſts for diſtinction.

Paul did not ſhave his head according to the law.

Quest. How could these ceremonies be hinderances from Christ, seeing, they were types of him to come?

Answ. Christ saith, *Ioh.* 16.7. *If I goe not away, the Comforter shall not come*, Christs bodily presence amongst the Apostles hindered his spirituall presence amongst them; if the bodily presence of Christ hindered the comming of the Spirit unto them, how much more did these ceremonies under the Law hinder the sight of his Incarnation, and obscure his glory amongst them.

The ceremonies in the third estate are against Christ.

In the third estate these ceremonies were against Christ, in this estate the Apostle calleth it, *concision*, and not *circumcision*, *Phil.* 3.2. In the third estate the Iewes preferred the shadow to the body, the bones to the marrow, and the letter to the spirit; they preferre the shadow to the body, the ceremonies to Christ, the bones to the marrow, because they content themselves onely with the outward figures and types, and seeke not for the thing signified, and so they have the killing letter, but not the quickning spirit: and therefore Saint *Hierome* compareth them well now to dogges who get onely the bones to gnaw, but they get none of the marrow, or that hidden Manna, Iesus Christ to their saluation.

The errour of the Iewes in preferring the Ceremonies to Christ.

Conclusion. The conclusion of this is, it was a great benefit to learning, when the obscure Hieroglyphicke, in *Egypt* were changed into letters, and the darke and mysticall writings of *Plato* were changed by *Aristotle*, into a cleare and plaine forme of writing: It is a farre greater benefit, when the Lord hath changed these darke figures and shadowes, into the cleare light of the Gospel.

How

Hovv to make uſe of the Ceremonies of the Law in opening of a Text, and reducing them to practiſe.

Of the Notes whereby Aaron and his poſterity were diſcerned to be called to the Prieſthood.

Num. 17.2. *And the Lord ſpake unto Moſes, ſaying, ſpeake unto the Children of Iſrael, and take every one of them a rod, &c.*

WHen *Corah* and his complices murmured againſt *Aaron*, and contended with him for the Prieſthood, (as we may ſee in the Chapter preceding,) the Lord commanded every one of the firſt borne of the tribes to bring a rod to him, that by this new miracle (cauſing *Aarons* rod to bloſſome) he might end this controverſie, and confirme *Aaron* the more in the Prieſthood.

The Prince of the tribe represented the whole tribe.

Secondly, hee commanded that the names of the Princes of the tribes should be written upon the rods, and the reason, was because the Prince represented the whole tribe; so the Prince being repelled from the Priesthood, the whole tribe was repelled.

Write thou every mans name upon his rod. *Aaron* had not written upon his rod the Tribe of *Levi*, but the name of *Aaron*, and so the rest of the Princes. Another reason wherfore the names were written upon the rods of the Princes, was because the Princes of the tribes were their first borne, and therefore they might seeme to claime right to the Priesthood: every mans name was written upon his rod, and *Aarons* name was written upon his rod, because he was the first borne of *Levi*, for the first borne of *Levi* was *Cohath*, and he begot *Amram*, and *Amram* begot *Aaron*, who was elder than his brother *Moses*.

Quest. How were the Tribes reckoned in the Scriptures.

Answ. Whē a matter is in hand which cōcerneth the whole people, then *Levi* is reckoned amongst the rest, as in the matter of blessing and cursing, *Deut.* 27. So in setting up the twelve stones at *Iordan*; and upon *Aarons* breastplate, so here when the question is to which of the Tribes the Priesthood belonged; but when the matter is concerning civill things, then *Levi* is excluded as in the division of the land, and then the tribe of *Ioseph* is divided into two *Ephraim*, and *Manasses*, and so there are twelve Tribes.

How the tribes are reckoned in the Scripture.

Every Tribe must lay their rod before the Lord, and have their name written upon it, and from hence it came afterwards that the Tribes were called *Shebhte* because they carried rods before them, and their names written in them, and therefore *Baculus* is put for *Tribus*, *Num.* 1.4.16.26. *Iosh.* 20.10.

שבט *Tribus.*

Aaron tooke not his brother *Moses* rod which was the

the rod of God, by which he wrought so many miracles, for the rest of the Tribes would have excepted against that rod, because it was the rod of God; but it was a common rod like the rest of the rods, that they might take no exception against it.

Why *Aaron* tooke not his brothers rod.

The rod of Aaron for the house of Levi was budded.

God thinkes not every man fit for this holy calling, he maketh choise here of *Aarons* rod amongst all the rest, and maketh it to bud; *No man taketh this honour unto himselfe, but he that is called, as was Aaron. Heb.* 5. 4. First, *no man taketh this honor*, that is, ought to take it; Secondly, *take it*, that is, usurpeth it at his owne hand, *she that taketh the sword shall dye with the sword, Matth.* 26.55. That is, he that takes it having no calling. *So thou shalt not take the name of the Lord thy God in vaine, Exod.* 20.7. that is, usurpe it, having no calling to take it up. Thirdly, *this honor*, the Priesthood was an honorable calling, and therefore every base fellow should not usurpe it; any was fit enough, yea the basest of the people, if he could but conferate a ram, to bee a Priest sufficient for *Ieroboam*, 1 *King.* 12. 31. but the Lord would have none to take upon him this honorable calling, but those whom he separated for it, *and were called as was Aaron*; if any man might challenge this prerogative, might not the King? but see what *Vzzia* got for attempting this, 2 *Chro.* 26.19. & *Saul* for sacrificing before *Samuel* came, thou that canst not shew that the Lord hath made thy rod to bud, meddle not with this calling, for then some marke of Gods wrath may light upon thee.

God thinketh not every man fit for the Calling of the Ministery.

What it is to take this calling.

The rod of Aaron was budded.

This miracle was not so much to confirme *Aaron*, as to convince his gainstanders; the Lord sayes, *Bring Aarons Rod backe againe to bee kept for a token against the Rebels*; As the Rodde was kept

The chiefe end of this miracle was to convince the enemies of *Aaron*.

for a testimony against the rebels, so it budded for a testimony against them. the Apostle, 1 *Cor.* 14. 22, saith of tongues, that they are for signes, not to them that beleeve, but to them that beleeve not; so are miracles for the most part ordained for those that are unbeleevers, or for those who had a small measure of faith in the beginning of the Gospell: see what sort have beene most desirous of miracles, those who had no faith; first, the Devill, he cryed for a miracle, that stones might be turned into bread, *Matth.* 4. 3. Secondly, the rich glutton in hell, he would have one sent from the dead to tell his brethren, *Luc.* 16. 30. *Moses* and the Prophets would not serve the turne; so the misbeleeving *Nazarits* would have had a signe from Christ, and the Iewes would have seene miracles, *Mat.* 12. 39. And *Herod* hoped to have seene some miracle of Christ, *Luc.* 23. 8. All these, because they had not faith, cryed for miracles; When *Paul* healed the father of *Publius* the Consull of a fever, he healed him by a miracle, and made him presently to arise, *Act.* 28. 8, but he healed not *Timothy* that way, but seemed rather to play the Physitian to him, bidding him drinke no longer water, but wine; 1 *Tim.* 5. 23. What was the reason of this? *Timothy* beleeved, therefore he needed not a miracle, but the father of *Publius* beleeved not, he was an infidell as yet, therefore a miracle was more necessary for him; many men cry for miracles, but that argues infidelity in them; but if thou didst beleeve, thou neededst none of these, they serve but for infidels, but they serve nothing to beget faith; the theefe said, if thou wilt come downe from the Crosse, and save thy selfe and us, then I wil beleeve in thee, *Luc.* 23. 39. But if the death of Christ will not worke faith in the, if thou shouldst see miracles both in heaven and earth, they will never convert thee.

Miracles doe not beget faith, but confirme it.

What sort of people desired miracles.

What

What is the reaſon that God confirmes not now mens callings by miracles?

Quæſt.

Becauſe now religion hath taken roote; at the firſt when the Law, and the Goſpell were planted, they were confirmed by miracles, but when they once tooke roote, he withdrew theſe miracles. A gardner when he tranſplãteth a tree out of one ground to another, before the tree take roote, he ſetteth ſtayes to it, he poureth water at the roote of it dayly; but when it once taketh roote, he ceaſeth to water it, and pulleth away the ſtayes that he ſet to uphold it, and ſuffereth it to grow with the ordinary influence of the heavens; ſo a Chirurgian when a legge is broken, he bindeth it up; but after the bones be faſtened, he taketh away theſe helps from it; ſo the Lord in planting of Religon, he put to theſe helpes of miracles as ſtayes to uphold it, but when it is once confirmed and faſtened, he taketh away theſe helpes.

Anſw.
Why God confirmeth not mens calling by miracles.
Simile.

What ſort of miracle was this, when *Aarons* rod did bud.

Quæſt.

The Schoolemen marke that there are three ſorts of miracles. Firſt, miracles in the higheſt degree. Secondly, miracles in the ſecond degree; and thirdly, miracles in the loweſt degree.

Anſ
Thom. contra gentiles.

Miracles in the higheſt degree they make to be theſe, wherein nature never had a hand, as for the ſunne to goe backe and ſtand ſtil: Miracles in the ſecond degree, they make to be theſe, when nature had once an hand in them, but when they are once decayed nature can never reſtore them againe; nature bringeth forth a man ſeeing, but when he is once blind, nature can never make him to ſee againe; but when he is reſtored to his ſight againe, this is a miracle in the ſecond degree: A miracle in the third degree, they make to bee this; when nature in time could doe ſuch a thing, but nature

Three ſorts of miracles.

upon a sodain cannot doe this, and when it is done upon a sodaine, it is a miracle in the third degree; they give the example of this in *Peters* mother in law, when Christ upon a sodaine cured her of a Feaver, nature in time might have cured her of this Feaver, but because she was cured of this Feaver upon a sodaine, it was a miracle in the third degree. Now what sort of miracle was this, when this Almond rod budded, and brought forth upon a sodaine, it was a miracle in the second degree, for an Almond tree will bring foorth Almonds by nature, but being once cut up, it cannot bring forth Almonds againe, then it was a miracle in the second degree, for nature could never have made this rod to bring forth Almonds.

Why *Corah* and *Dathan* contended for the Priesthood.

Dathan and *Abiram* contended for the Priesthood, because they were of the posterity of *Ruben* the eldest brother, and *Corah* thought that it belonged to him, because he was the eldest sonne of *Levi*, as *Adonijah* contended with *Salomon* for the kingdome, because he was the eldest sonne of *David*. *Dathan* and *Abiram* contended for the Priesthood, because they came of *Reuben*.

Lineall succession not alwayes the Lawfull succession.

Learne then that lineall succession is not alwayes the lawfull succession; these were lineally descended of *Ruben*, yet this lineall succession failed, for *Ruben* lost his dignity by incest, the Church of *Rome* now hath a lineall succession from the ancient *Roman* Church, but by their spirituall whoredomes and adulteries, they have lost their succession; *Scarabeus*, or the dunghill-flye, bragg'd upō a time that he was more excellent than the Bee, because he was descended of the horse; but how was he descended of the horse? he was onely bred of the dung of the horse: so the Church of *Rome* that now is, is but come of the excrements of the old *Roman* Church *& optimi vini pessimum acetum*; when the contention was betwixt *Salomon* and *Adonijah* about the kingdome

Simile.

kingdome of *Israel*; *Adonijah* had standing for him *Abiathar* the Priest; and *Salomon* had standing for him, *Zadok* the Priest, both of them were Priests, and both of them had the holy oyle, but who had the right, whether he that was anointed by *Zadok*, or he that was anoynted by *Abiathar*? he that was anoynted by *Zadok* had the right, because he had *Nathan* the Prophet upon his side. No succession is the right succession, although they have both Priest and the holy oyle, if they have not *Nathan* upon their side; *Salomon* had the right succession, because he had it by *Nathan*. And so *Aaron* here had the Lord upon his side, and therefore the Priesthood belonged to him.

He chused the Almond rod, because it flourished first; The Lord liketh these to be his Ministers, who begin to blossome from their youth, this was excellently typed in *Ieremiah, cap.* 1. *What seest thou Ieremiah? I see an Almond rod*; This figured *Ieremiahs* calling, as the Almond rod blossomed first, so *Ieremiah* was called from his infancy; and as the Almond tree flourished first, so the Lord was to bring his judgements quickely upon that people which he pronounced by *Ieremiah*. So he chose *Samuel* from his infancy, and *Iohn* the *Baptist* from a childe, and so *Timothy* and *Athanasius*: he likes not these *autumnales arbores*, as *Iude* calleth them, *vers.* 12. which begunne not to blossome till the latter end of Harvest, and then to enter to the Ministery; happy are they who can say with the Church, *omnes fructus servavi tibi*, *Cant.* 7. 13. I have reserved all my fruits to thee, of my infancy and middle age, and old age, and have dedicated my selfe still for this calling, it is a pitty to see those that have bin debosshed and dissolute men, to be thrust into this holy calling, a casheerd souldier, a bankrupt Merchant, or a fallen Courtier.

Ministers should be trained up from their youth.

When

The false Prophets were ashamed of their vision.

When the Lord caused the uncleane spirit to passe out of the land, *Zach.* 13. then those who had no calling to be Prophets, were ashamed of their vision, and of their rough gowne which they wore to deceive the people (because the Prophets of God wore a hairy Gowne) they confesse then that they were not Prophets, but they were husbandmen, and taught to keepe Cattell from their youth; it were to be wished, that those who have not a calling to this holy function, would renounce it, and say, I was not taught from my youth, and trained up to this holy calling, but to be a souldier, a Merchant, &c. and therefore I will renounce it.

The Almond rod brought forth buds, blossomes, and ripe Almonds The blossoming of *Aarons* rod was to confirme *Aaron*, as the Vine branches which budded and brought forth blossomes, was to confirme the Butler in his office; *Gen.* 40. 10. and this was declared to *Ieremiah*, a Priests sonne, *Ier.* 1. 11, 12. and the continuance of the Priesthood, with those who should sprout and grow out of him, *Ezeck.* 17. 44 children are called buds, *Iob* 30. 12.

The estate of the Church is happy when they have good men to succeed in the Ministry.

The Church is in a happy estate when she hath qualified labourers in the Lords Vineyard, and expectants to succeed them, when she hath her ripe fruits, her blossomes, and her buds; the buds are the yong ones, who give themselves to those holy studies; the blossomes are the yong men who have made good progresse in Divinity, & the ripe Almonds are those who are actually serving in the Church: The Iewes alluding to *Aarons* rod, call the children of the Priests *flores sacerdotales*: it was a comfortable thing to *Eli* when he had yong *Samuel* to succeed him, and to *Elijah* when he had *Elisha* to succeed him, and to *Esay* that had his sonne *Shear-jashub* to succeed, as a pledge to confirme his prophesie, that

שְׁאָר יָשׁוּב
Reliquiæ revertentur.
Esay. 7. 3.

that the remnant of the people of God should be saved and brought backe from the captivity againe. It was a great comfort to *Paul* when he had young *Timothy* to succeed him, and to *Augustine*, when he had *Alippius*; a father dieth the more willingly, when he hath a good sonne to succeed him; the blossomes may rejoyce when they have the buds to succeed them, and the Almonds may rejoyce when they have the blossomes to succeed them. *Iohn* saith, 1 *Iohn.* 2.14. I write vnto you babes, I write unto you young men, and I write unto you old men; Babes are the buds, the young men are the blossomes, and the old men are the Almonds. Let us pray to God for the Schooles and Vniversities, when the old men are wearing away that good young men may succeed them, and babes in their places: the Church is much to be pitied now, although there bee many youthes to succeed, who have knowledge, yet there is little sanctification amongst them, and therefore lesse hope that their ministery shall bee profitable.

And yeilded Almonds. In the originall it is, [*Vaÿgmol*] *ablactavit*, it weaned them; for even as the mother weaneth her child when he is of such an age, so did the Almond tree weane the Almonds, when they were ripe.

וַיִּגְמֹל *ablactavit*

The Lord likes none to enter into this holy calling untill they be ripe, they should have the full grouth before they enter, these νεόφυτοι, or young plants are not fit for it, young men are not fit for the ministery, *Eccles.* 12. 1. Remember thy Creator in the dayes of thy youth; why bids hee the young man remember his Creator in the dayes of his youth? becaus he is most forgetfull of this duty to remember his God; if he be not fit to remember himselfe, and to recommend himselfe to God twise or thrise in the day, how can he be

God will not have Ministers to enter on their calling untill they be ripe.

Ambros. lib. 1. de offic. cap. 1. som. 1

the Lords remembrancer, to remember his people before him? It was a case of necessity, when *Ambrose* was made Bishop of *Millan*, *qui simul et discebat, & docebat.*

Why youthes are not fit for the Ministry.

Secondly, youthes are not fit for this calling, because this age is much subject to lust, 2. *Timot.* 2.22. *Flye the Lusts of youth*, if ever Lust breake forth in a mans life time, usually it breaketh forth in his youth, he that cannot command his owne Lusts, how can he teach other men to subdue theirs? 1 *Tim.* 3.5. if a man know not how to rule his owne house, how shall he take care of the Church of God? *Paul* will not have a young widdow admitted to wash the Saints feete, 1 *Tim.* 5.10. because they give themselves oftentimes to wantonnesse and fleshly lusts, farre lesse will he have a young man to be admitted to this holy calling, who should wash the soules of the Saints, and not their feete; this age likewise is much subject to contempt, 1 *Tim.* 4.11. *Let no man despise thy youth*, and therefore not fit to enter in this calling. The naturall history marketh, that the whelpes of the Lyons who have the sharpest pawes, do so pricke the matrix of their damme, that they are borne the sooner, and they never get the full strength; so it fareth with young men who hasten out of the Vniversity before they get giftes, and strength, wherefore young students are to be exhorted to stay at the Vniversity, untill they get strength; and as the Lord bad his Disciples stay at *Ierusalem* untill the holy Ghost came downe upon them *Luc.* 24.49. So should they stay at the Vniversities untill the Lord enable them with gifts: It is an unseemely thing to see yong ones, *ante lanuginem docere senes, et hodie Catechumenus, cras Episcopus*, and how unsavory a thing is it out of the mouth of a greene youth to exhort people to flye from these lusts, whereunto they are most subject themselves; may not the people

people justly say to them, Physitian heale thy selfe, and take out the beame, first, out of thine owne eye.

Quest. What time should a man enter into the Ministery?

Answ. We cannot prescribe a certaine time, for some are sooner gifted then others.

Obj. But Christ who disputed with the Doctors of the Law, when he was but twelve yeares of age, yet he entred not into his Ministerie, untill he was thirty yeares of age, therefore it may seeme that none should be admitted before that time.

Answ. Christ entred not into his Ministery until he was thirty yeares of age, according to the Leviticall Law, for it behoved him to fulfill all righteousnesse; this was not a morall precept, but a ceremoniall, for it was changed. *Numb* 4 3. they entred to their full ministery at thirty; but *Num.*8.24. he appointed them to enter at twenty and five, for the beginning of their ministery; but they entred not to their full ministery, untill they were full thirty, and they served untill they were fifty, but in *Davids* time they began at twenty, 1 *Chro.*23.24. *The sonnes of Levi did the worke of the service of the house of the Lord, from the age of twenty yeares and upward*; and 2 *Chron.* 31.17. in *Hezekiahs* dayes, and so in the dayes of *Ezra, from twenty yeares old and upward, Ezra chap.*3. *vers.*8.

Some may be ripe Almonds now when they are fixe and twenty, or eight and twenty, and some scarce when they are thirty; therefore, there cannnot be a certaine time determined when they shall enter, but this is left to the tryall, and discretion of the Church; the determination of the Canon Law, who concludeth absolutely that they should be thirty before they enter, seemeth to Iudaize in this. The Levites when

they entred on their ministery, they were thirty yeares before they entred, because their ministery was a laborious and a painefull service, and therefore required full bodily strength, and so they gave up their ministery, when they were fifty; but the ministery now is not such a bodily service, and therefore requireth not such bodily strength now; the souldiers when they went to warre were admitted, when they were but twenty yeares of age, but the Levites not untill they were thirty, there is both strength and wisedome required in the warres, as *Solomon* saith, *Prov.*24.6. strength in the souldiers; and wisedome in the governors; but in the Levites and Priests there was both wisedome and strength required, strength without wisedome before they be thirty, and wisedome without strength after they are fifty. So knowledge and sanctification are requisite in those who are to enter on this Holy calling; knowledge without sanctification is like wine that runnes in a mans head, and makes him giddy, sanctification without knowledge turnes into blind zeale, and therefore they are to be joyned together in those who are Preachers, as strength, and wisedome was in the Priests.

The Almonds rod brought forth buds and blossomes.

The Lord taught *Aaron* by this, although hee was weake, and old himselfe, yet his posterite should not faile; he was fourescore and sixe yeares of age now, yet to let him understand of a succession, he makes his rod to bud, and it continued in his posterity for sixty, and three Highpriests.

The Priesthood was entailed to *Levi*, when they were chosen in the place of the first borne; and againe, when they killed their brethren for the worshipping of the golden Calfe, it was promised them anew againe, and when *Phinehas* killed *Zimri* and *Cozbi*, the promise was renued to him.

What

What needed a new promise to be made to *Phinehas* of the Priesthood, seeing it was due to him by the Law, and by succession. *Quest.*

This new promise secured him in the Priesthood, that hee should out-live his father, and serve in the Priest-hood himselfe. *Nadab* and *Abihu* were killed before their father dyed, againe this promise assured him that it should continue in his famile. *Answ.*

But the Priesthood was soone translated from the family of *Phinehas* to *Ithamars* posterity, for *Eli* was of the posterity of *Ithamar*, and not of *Phinehas*, and from *Eli* it came to his sonne *Phimehas*, and then to *Ahitub*, and then to *Achiaz* the brother of *Ahimelech*, and then it was restored to *Zadoc*, *see* 1 *Chron.* 24.3. for foure generations, the posteritie of *Phinehas* wanted the Priesthood. *Ob.*

Elies posterity had it, *de facto et non de jure*, therefore it is to be marked what bad successe most of them had in the Priesthood, *Eli* brake his necke, his sonne *Phinehas* was killed in the battell, *Abiathar* was put from the Priesthood, and his soone *Ahimelech* was slaine by *Doeg*, and all this time when they wanted the Priesthood, the posterity of *Eleazer* farre surpassed the posteriry of *Ithamar*, 1 *Chron.* 24.4. Againe it was promised to *Phinehas* posterity conditionally, if they should walke in their fathers wayes. This promise of the Priesthood was not made so absolutely to *Phinehas*, but that *Phinehas* posterity for their sinnes might be deprived of it for a time, (even as the promise made to *David* that the Kingdome should continue with his posterity for ever, did not exclude the captivity of *Babylon*, and the overthrow of the kingdome for a time) yet by vertue of this promise made to *Phinehas* his posterity could not want it for ever And thirdly, it is so promised to his posterity that it should not be taken for e- *Ans.*

ver from him as it was from the posterity of *Eli*.

This rod brought forth Almonds without a roote: the fathers reason out of this place against the Iewes who will not beleeve that the Virgin could beare a sonne; why will ye beleeve this (say they) that *Aarons* rod brought forth Almonds without a roote, and cannot beleeve that a Virgin can beare a sonne? ye beleeve that *Eva* was created out of the side of *Adam*, and that *Adam* was created out of the dust, why may yee not beleeve this likewise, that God can create a child in the Wombe of the Virgin? Yee beleeve that *Sara* an old withered stocke, conceived by the power of God, and why ye will not beleeve this, that God by his power created the Child in the Wombe of the Virgin?

The tree blossomed, although it was withered.

Hence we may gather that the withered tree, the Church of the Iewes, shall flourish againe: a man looking with a naturall eye upon that heape of dry bones, *Ezek.* 37. would never thinke that they should rise againe, but the Lord by the mighty wind of his Spirit, gathered these bones together, and made them to live; so the Lord by his mighty power, shall make the withered tree of the Iewes to flourish againe.

Obj. But ye will say that Christ cursed the figtree, which represented the Church of the Iewes, and said, *Never fruit grow upon thee henceforth*, *Mat.* 21.19. Then it may seeme, that this tree shall never flourish againe.

Answ. That figtree that was accursed by Christ, never to beare fruit againe, represented the Iewes who lived then, and those who shall live till the conversion of the Iewes; but when the wrath of God is come upon them to the full, as the Apostle speakes, then the Lord shall call them, and their rod shall flourish againe.

Quest. Whether kept this rod still the buds, blossomes and Almonds,

Almonds, when it was laid up before the Lord, or not?

Anſw. No queſtion it did, for the Lord commandeth to lay *it up as a teſtimony againſt the rebels*, now when it kept the buds, bloſſomes, and Almonds, it teſtified the more vively againſt them, and as the Manna laſted ſo many hundreth yeares in the golden pot, ſo did this rod keepe the bloſſomes and Almonds.

When *Aarons* rod budded, it was a token to him that he was called of the Lord; he that runneth, and is not ſent by the Lord, ſhall never doe good in that holy Calling: theſe *Agrippa* who were borne with their feet formoſt, it was a bad token of their evill government to follow, as it fell out in *Herod Agrippa*, who was a very bad Governour: ſo when a Preacher is not ſent by God to his people, and the Lord doth not make his rod to bud, he ſhall never be a profitable Miniſter in his Calling.

Of

Of the priviledges of the first borne under the Law, and what he was bound to doe to his brethren and kinsmen.

Matth.22.24. If a man die, having no children, his brother shall marry his wife, and raise up seed unto him.

After that the Pharisees had tempted Christ, the same day the Sadduces came to tempt him, who denyed the Resurrection, and they reason with Christ *ab absurdo*, if there were a Resurrection, then this absurdity would follow, that seven men should have one wife at the Resurrection, but this is absurd; therefore, &c. and thus they goe about to ground upon *Moses* Law; For *Moses* commanded in the Law, that if a man dye without seed, then his brother should raise up his seed unto him, *Deut.*35.5. Now there fell out a case among us, that a man married a wife and dyed without children, his brother married his wife, and he dyed without children also; and seven brethren had her to wife, *Whose wife then shall she be in the Resurrection?* Our Lord answereth, that *they erre, not knowing the Scriptures, nor the power of God*, for in the *Resurrection men neither marry, nor give in marriage, but are like the Angels of God.*

The Sadduces who denyed the Resurrection, put this question to Christ.

He that denyeth the immortality of the soule, cannot hold one sound point in Religion, the Sadduces denyed the immortality of the soule, they held the soule to be like Quickesilver which made the body to stirre, or like Salt that kept the body from corrup-

corruption, as *Epicurus* held, and the best that they made of it, they said it was an exact temperature of the humours of the body; and then for the Angels, they said they were but good thoughts, but not subsisting spirits. Now if the soule be not an immortall substance, the body cannot be joyned to it againe, for the weale of the body dependeth upon the soules immortality, they held the soule to be mortall, and therefore of necessity they behoved to deny the resurrection. *Tertullian* called the *Marcionites* and *Valentinians, qui credebant reditum animæ non corporis, partiarios Saducæos.*

We who professe our selves to be Christians, say the Creed, and repeate this Article often, *I beleeve the resurrection of the body*, but yet if we will looke to the lives of most part of men, we shall heare them say no other thing, but that which the *Sadduces* and *Epicures* said, 1 *Cor.* 15. 32. *Let us eate, let us drinke, for to morrow we shall dye*, that is, be quite extinguished in soule and body, as if there were no more of us after our death, thā beasts when they are knockt on the head; when the *Pharises* reasoned with the *Sadduces*, they said unto thē, Why study ye to keep the Law, seeing ye beleeve not the immortality of the soule? they answered, That it might be well with them in this life: we professe the immortality of the soule, why study we not then to keepe the Law, that it may goe well with us in the time to come? *Augustine* said, if he were perswaded that the soule were mortall, then of all religions he would chuse to be the *Epicure* or *Sadduce*; but seeing the soule is an immortall substance; Let us detest these bruit beasts who imagine that death is the end both of soule and body; the soule liveth for ever, then the body must live for ever either in weale or woe; Let us study therefore to feed the soule with that immortall food of the Word of God, and not say with the rich man in the Gospell,

*Luc.*12.19. *Soule, thou hast enough*, if we would have that happy conjunction betwixt the soule, and the body againe.

Moses said, if a man dye having no children.

Quest. The question may be asked here how *Moses* could command such a thing; for incest is condemned in the morall law, and forbidden in the seventh Commandement.

Ans. We must distinguish betwixt these lawes which are morall positive lawes, and those which are divine positive lawes. Morall positive lawes are such as the very light of nature commandeth. Divine positive are those which are accessory commandements added to the first. Example, this is a morall positive law, that a man should not lye with his mother, nor with his mother in law, *for this is a fornication, that is not named amongst the Gentiles.* 1 *Cor.*5.1. And it was for this sort of incest that the Canaanites were cast out of *Canaan.* So this is *primarium jus naturæ*, or *morale positivum*, that a man should not lye with his daughter, nor his daughters daughter, *descendendo* descending downeward: but this againe is *divinum positivum*, or *secundarium jus naturæ*, in the collaterall line, that a man should not lye with his sister or his brothers wife; No marriage in the collaterall line was forbidden at the first, by the law of nature, or morall positive law; but it was forbidden afterwards by the divine positive law, *Levit.* 18.16. When *Lot* lay with his daughters, this was incest in the highest degree, because it was contrary to *Jus naturale*, the morall positive law; but when *Amram* married *Iochabed* [*Dodatho*] his fathers sister, *Exod.*6, 20. This was not against the morall positive, or naturall part of the law, because it was not in the right line, but in the collaterall, although in the neerest degree it was against the divine positive law; and that the Church

Morale positivum, divinum positivum.

דֹּדָתוֹ *Amita.*

It should not be translated *Patruelis*, cousin-german, but his fathers sister, see *Num.*26.59.

Church might be repleniſhed with people, God overſaw this ſort of marriage at the firſt, but God doth more here, hee commanded the brother to raiſe up ſeede to his brother. Firſt, this is not *contra primarium jus naturæ*, becauſe it was not in the right line. Secondly, it is an exception from *ſecundarium jus naturæ*, for when God commanded to doe this, hee willed them not to doe this to ſatisfie luſt (for that were againſt *primarium jus naturæ*, the morall poſitive law) but onely that the elder brother might be a tipe of Ieſus CHRIST, who ſhould never want a ſeede in the Church.

This Commandement was not againſt the morall poſitive Law.

If he dye having no children. In the originall it is, *having no ſeede.* Τέκνα ſhould not be tranſlated ſonnes here, for daughters ſucceeded likewiſe to the inheritance when the fathers had no ſonnes, therefore it ſhould be tranſlated, *having no children*, which comprehends both the males and femals, the women raiſed up ſeede to their parents as well as the males, marrying within their owne tribe, therefore that ſaying in the *Talmud* was not true, *qui maſculam prolem non habuit, etſi filias habuerit plurimas, in eo genus eſt conſummatum.*

The women raiſed up ſeed to their parents.

His brother ſhall marry his wife, and raiſe up ſeede to him.

What brother had this priviledge? onely he that was the eldeſt brother, and therefore, *Deut.* 25. 5. *If brethren dwell together, and one of them dye, one of them*, that is, the eldeſt of them, *Gen.* 1. 5. *and the evening, and the morning were one day*, that is, the firſt day, this is, *cardinalis numerus pro ordinali*, if the third brother had raiſed up ſeede to the ſecond brother, then it had beene inceſt.

The eldeſt brother was bound to raiſe up ſeed.

Numerus Cardinalis pro ordinali.

He that was the firſt borne in *Iſrael*, he was bound to do three things to his brethren & kinſmen, firſt he was bound to revenge his blood, their *vindex ſanguinis.*

What things the firſt borne did to the reſt.

Secondly, he was *Goel*, and redeemed the morgaged lands of his neere kinſman, and thirdly, it was he that delivered him out of priſon; all theſe three he was bound to doe to him, *jure propinquitatis*, becauſe hee was his neereſt kinſman.

What things due to the eldeſt brother.

There were three things againe which were due to him; Firſt, hee had a double portion of his fathers goods: Secondly, he had the whole inheritance; and thirdly, if he dyed without children, his brother was to raiſe up ſeed unto him.

Chriſt our *Goel* revengeth our blood upon his enemies.

Now let us apply theſe to Chriſt; Firſt, Chriſt is our *Goel* or *vindex ſanguinis*, the revenger of our blood upon that red Dragon who thriſteth for the blood of man, and upon all the enemies who thirſt for the blood of his children; the revenger of blood or *Goel. Deut.* 19. 6. when he purſued the killer, his heart waxed hote in the purſuite; Ieſus Chriſt our *Goel*, when hee doth ſee the blood of the Saints ſhed, his heart waxeth hote, and he furbiſheth the ſword, to make it drunke with the blood of his enemies, *Iere.* 51 35. *The violence done to me, to my fleſh, be upon thee Babylon, ſhall Sion ſay, and my blood be upon the Chaldeans, ſhall Ieruſalem ſay*; now marke what is ſaid in the chapter preceding, *Iere.* 30. 50. Thy *Goel* or *redeemer is ſtrong, and I will pleade thy cauſe.* See how the revenger of the blood makes *Babylon*, and *Chaldea* anſwer for all: *Iob* ſaith, *Cap.* 17. *My teares aſcend before the Lord*, Teares naturally deſcend, but as the Sunne drawes up the exhalations, and they fall downe againe; ſo the wrongs that are done to the Saints, they come up before their *Goel*, and then fall downe againe upon the enemies heads, they ſhall anſwer for all the blood ſhed from *Abel* to *Zachary*, and all this innocent blood which is ſhed now, the Lord will require it at their hand.

How teares are ſaid to offend.

Secondly, he redeemed the morgaged land. *Ruth.* 4.4.

4.4. and *Ier.*32.7. when *Hanameel* the sonne of *Shallum*, had morgaged his field that was in *Anathoth*, the right of redemption belonged to *Ieremiah*, as being coozen german to *Hanameel*. We have morgaged the Inheritance of heaven, but Iesus Christ who is flesh of our flesh, and bone of our bones, hath redeemed it to us againe.

The third thing which the *Goel* did to his kinsman, he redeemed him out of prison; so we being condemned to everlasting prison, *Zach.* 9.11. our *Goel* hath redeemed us.

The *Goel* redeemed his kinsman out of prison.

It may be asked why our *Goel* should give any price for our redemption, seeing we were sold freely without any money, *Esay* 50.1. for according to the Law of Redemption, the Redeemer should pay no more than was paid.

Quest.

The divell, death, and sinne our enemies to whom we were slaves, gave nothing for us, they held us as tyrants and unjust possessors, wherefore when we were redeemed without money, we were redeemed freely, both in respect of our selves who paid nothing, and also in respect of the Divell, Sinne, and Death, we are redeemed freely, for nothing was paid to them, because they gave nothing for us; but because we are sold from the Lord, who was our right owner, the price behoved to be paid to him, and so 1 *Pet.*1.18. *We are not redeemed with corruptible gold or silver, but with his precious blood.*

Answ.

How we are said to bee redeemed freely.

He that is our Redeemer then, first, he is our neere kinsman, and hath priviledge to redeeme us; next, hee hath taken the prey from the unjust possessor; thirdly, he payed no ransome to him. Lastly, the ransome that our *Goel* paid for our Redemption was his owne blood, *Sanguis est redemptionis jus & redemptionis pretium*, It is both the right of redemption, and the price of redemption,

demption, *Ephes.* 1.7. *In whom wee have redemption through his blood.*

Thou that art redeemed, rejoyce in thy liberty; secondly, take not that yoake of servitude againe upon thee; thirdly, shew thy selfe a servant of obedience to righteousnesse.

The priviledges which the first borne had done to him, were three; first, he had the double portion of his fathers goods; and secondly, all the inheritance; and thirdly, his brother was bound to raise up seed to him.

So Iesus Christ our eldest brother hath gifts above his brethren, and anoynted above his fellowes; therefore the whole inheritance belongeth unto him; but this is the difference betwixt our eldest brother, and other elder brethren; here the eldest brother getteth all the inheritance, and the rest are excluded; but our eldest brother Iesus Christ secludes not us from the inheritance, but makes us *coheires with himselfe*, *Rom.* 8. We use to say of our friends, that we can see them need, but wee will not see them bleed, but Iesus Christ our neerest kinsman, he will neither see us need, nor bleed, but revenges our blood, and prepareth a kingdome for us.

The difference betwixt Christ and other elder brothers,

The second thing which was done to the eldest brother, was this, if he dyed without children, then his brother was bound to raise up seed to him, and the children which his brother begot, were not called his children, but his eldest brothers, *Ruth* 4. and if he refused to doe this duty to his eldest brother, then they spat in his face, and pulled off his shooe, and he was called *discalceatus in Israele*, that is, lost his possession in *Israel*.

Now let us come to the application of this ceremony, who is the eldest brother here? Christ, who are the second

second brothers that are bound to raise up seede unto him? the Preachers.

Christ shall never want a seede in his Church till the Worlds end, *Psal.* 72. 5. *They shall feare thee as long as the sunne, and the moone endureth, throughout all generations.* Secondly, CHRIST promiseth to be with his Church to the end of the world, then this seede shall endure to the end of the world. Thirdly, the covenant made with this seede shall endure for ever, *Hos* 2. 19. Therefore this seede must endure for ever. Fourthly, the seales of the covenant and the people within the covenant must endure for ever, 1 *Cor.* 11. 26. *Yee shew the Lords death till he come againe.* Fiftly, see what inexpresse promise our eldest brother hath, that hee shall never want a seede, *Psal.* 72. 17. [יִנּוֹן] *filiabitur nomen ejus*, the *Seventy* transleth it διαμενεῖ *permanebit*, he shall not want a posterity to continue his name for ever; when *Rezin* King of *Syria*, and *Pekah* King of *Israel* came against *Ierusalem* to besiege it, *Esay.* 7, *Achaz* trembled and feared exceedingly, that the two Kings should sacke the City and waste all; but what doeth the Lord to confirme *Achaz*? he causeth *Esay* the Prophet to bring forth his young sonne in his hand, *Shear-jashub*, which signified, *the rest shall returne*, and that there shall bee a remnant seede left still in *Iuda*, *Esay.* 1. 9. Who shall be saved in the midst of all their desolations, 2 *Chro.* 28. so when we see the Church like to be made havocke of, let us looke up to God the Father, bringing out his Sonne Iesus Christ, *Shear-jashub*, to confirme us against the strength and power of the great Kings of the world, *Pekah* and *Rezin*; that there shall alwayes be a seed, and a remnant left, for the Lord, and that the gates of hell shall not prevaile against his Church: when *Er* was dead, *Onan* was bound to raise up seed unto him, and when *Onan* refused, then *Shelah* was

Christ shall never want a seed in the Church.

יִנּוֹן *filiabitur nomen eius vel sobole sæet nomen eius.*

שְׁאָרִישׁוּב *reliquum revertetur.*

was bound to performe this duty, so there shall bee some still to performe this duty to their elder Brother Christ.

The second brother raised up seed to the eldest brother, but the children were called the eldest brothers children. Hence wee learne; that a faithfull pastor should not seeke his owne praise but the honor of his eldest Brother Christ; if he seeke his owne praise, then he begetteth but children to himselfe; when *Ioab* besieged *Rabba*, and was ready to take it, hee sent unto *David*, saying, come thou and take it, lest the victory be attributed to me; so should all faithfull Preachers be exceeding carefull, that whatsoever they doe, the praise may belong to their elder brother; Preachers are but the Bridegroomes friends, they should not sue for themselves but for the Bridegroome: when *Sampson* sent one to be spokesman for a wife to him, *Iudg* 14.10. this spokesman tooke the woman to himselfe; he is not a faithfull spokesman that sues for himselfe, the Preachers are but the children of the wedding, or the Bridgroomes freinds, νυμφαγωγοι, or παρανυμφοι, that should be our higheſt credit. 2 *Cor*.4.5. I doe not preach my selfe, but the Lord Iesus, and my selfe your servant for his sake; and let us be content with *Iohn* the Baptist to decrease, that Christ may encrease, and labour to exalt wisedome, and she will exalt thee, *Prov*.4. 8. the onely way for a Minister to get credit, is to seeke the credit of his Master; but there are too many like the Pharises, who did all that they might be seene of men, and in effect they say as *Iehu* said, come and see how zealous I am for the Lord of hoasts, 2 *King*.10.16. where a man might see as it were through a hole of his coate, pride peeping out, and he seeking his owne praise, and not the Lords honor. Let us not be like *Onan* who knowing that the seede should not bee his, refused

A Minister should not seeke his owne praise.

refused to raise it up to his eldest brother.

If the second brother raised not up seed to his eldest brother, then they spit in his face.

The greatest credit to a Preacher is to beget children to his eldest brother, the Lord Iesus Christ, this was *Pauls* glory, this shall be their Crowne and glory in the day of the Lord; the Lord likes not these barren Eunuches in the Church who beget not children unto him. It was a great credit for *Abdon, Iud.* 12. 14. *To have fourty sonnes, and thirty Nephewes, that rode on threescore and ten Asse-Coltes*, but what credit shall it be for a Preacher to have so many sonnes, and daughters begotten to the Lord riding in Chariotes of triumph to Glory? when they can say, behold me, *And the Children which the Lord hath given me, Esay.* 8. 18. When a Preacher hath begotten many sonnes to himselfe, and built up his owne house, this shall never be reckoned upon his score; but what children hast thou begotten unto me, will the Lord say; as Arrowes are in the hand of a mighty man, so are the children to the fathers, *Happy is the man that hath his quiver full of them, they shall not be ashamed, but pleade with the enemies in the gate. Psal.* 127. 5. The Lord objected to the Iewes by *Haggai. Cap.* 1. 4. *Is it time for you, to dwell in your seiled houses, and this house lye waste?* So the Lord may justly object to many of us that we build our owne houses, but suffer the house of the Lord to lye waste, it was an opprobry in *Israel*, when a man or a woman wanted children, *scribe hunc sine liberis, Iere.* 22. 30. and therefore they said when they had children, *deus abstulit opprobrium meum. Luc.* 1. 25. *The Lord hath taken away my opprobry*; the Lord take away that opprobry and shame from the ministry, that they stand not up as barren and unfruitfull Eunuches in the day of the Lord.

How shall we judge, who is a profitable Preacher? *Quest.*

Ans. Not by the event, but by his diligence: *Esay* was a good Preacher, and yet his ministry for the most part was to make fat the hearts of the people; and he said, *I have spent my strength in vaine, Esay* 49.4. so *Iere.* 6.25. was an excellent Preacher; yet he said, *The bellowes are burnt, the Lead is cõsumed & the Founder melteth in vaine*, & Christ himselfe converted not so many as *Peter* did; There is *cura officij*, and *cura eventus*, we must measure a faithfull Pastor, *per curam officij*, and not *eventus*: his *cura officij*, is this, *nosce statum gregis tui. Prov.* 27.23. *To know his sheepe by their names, Ioh.* 10. Secondly, to feed them diligently, to goe out and in before them, to leade them to the wholsome pastures, & to sow his seed faithfully and then he may lye down and sleepe, and then it growes up day and night, and he cannot tell; this *cura eventus* belongs not to him. Lastly, he should be grieved when he sees the people hard hearted, and will not be converted.

Cura { *officij.* / *eventus.*

How the faithfulnesse of a Preacher is to be measured.

Three sorts of Preachers.

There are three sorts of Preachers; First, those who give a good account of good sheepe, who can say with *Esay.* 8.18. *Here am I, and the children that thou hast given me.* Secondly, those who give a good account of bad sheepe, he is free of their blood, *curavimus Babylonem, & noluit sanari, Iere.* 51.9. this faithfull Preacher shall not want his reward with God, although he hath not converted many, and *Augustine* shewes the matter by this comparison; two men come into a Barbers shop to be washed, a Blackamore and another man, the Barber washes the other man and makes him whiter, he washes the Blackamore and makes him blacker, yet the Barber will be payed for both, because he hath taken equall paines upon both; so shall the good Preacher get his reward, although hee make not the Blackamore looke the whiter. A Minister shall not bee like *Iacob* in the day of his reckoning, for *Iacob* made

made good to *Laban*, that which was torne by the wilde beasts, *Gen.* 31.39. but a Minister shall not make good that which is lost, if it be not lost thorow his negligence, it shall suffice if he can shew the skinne and the marke to the Lord, and if he have sustained the heat of the day, and the cold of the night, as *Iacob* did, that is all that the Lord requires from him.

The third sort is he that gives a bad account of bad sheepe, when the sheepe perisheth, through his negligence; then the Lord shall require their blood at his hands.

Whether should a Minister be grieved, when he seeth his Ministery unprofitable amongst a people, and that his Ministery is like to be the savour of death unto them. *Quest.*

No question he should be grieved; *Ieremie* wished that *his head might be a fountaine of teares, Ier* 9. 1. That he might weepe for that people, and Christ himselfe wept over *Ierusalem, Mat.* 23.37. *Answ.*

But Christ himselfe (ye will say) gave thankes to God his Father, *That he had hid these things from the wise of the world, and revealed them unto babes, Matth.* 11. 23. and the Angell sang praise, when *Esay* made fat the hearts of the people, *Esay* 6. *Obj.*

Christ is considered two wayes; first, as he was the Minister of Circumcision; secondly, as Mediator; Christ, as he was the Minister of Circumcision, and sent to teach the Iewes; no doubt it was a great griefe to him when he saw them hard-hearted, that they would not beleeve; but againe, if ye will consider him as Mediator, looking up to Gods wisedome and decree, he giveth God praise for passing by some, and chusing others; *Paul* looking to his charge, he wished the Iewes to be saved, but when he looketh up to Gods will, in a second consideration, then his preaching was *Answ.*

Christ considered as the Minister of circumcision and as Mediator.

Simile.

to make fat the hearts of that people, as was the preaching of *Esay*, he resteth in this; and he rejoyceth that God is glorified. Although the spheares have their owne motions in particular, yet they all follow the motion of the first mover: So although Christ and *Paul* be sorry at the first for the hardnesse of the Iewes hearts, yet they must follow the motion of the first mover, God himselfe, and rejoyce when he is glorified.

The Angels are not ordained to be ministring spirits to the wicked.

The Angels sing praise to God for the hardning of the hearts of the wicked, and they are not sad for that; the reason of this is, because they are not ordained to be ministring spirits to such, and therefore it was no griefe to them, to see them condemned, they rejoyce to see the godly converted, because they are committed to their charge; but Ministers have both the good and the bad in their charge, and therefore at the first cannot be but grieved that they should miscarry, as *Samuel mourned for Saul*, 1 *Sam.* 15.35.

The travell of the Minister is not alwayes lost.

But we are to marke, if a Preacher be faithfull, and painfull in his calling, although his Ministery be not effectuall to the conversion of all, yet it shall alwayes serve to the conversion of some. *Esaias* ministery was to make the hearts of that people fat, yet there was a remnant seed left unto him, *Esay* 1.9.

If he refused to raise up seed to his brother, then the woman spit in his face.

Great shame to unprofitable Ministers.

Great shall be the shame and confusion that shall befall unprofitable and wicked Ministers in the day of the Lord, who refused to raise up seed to their eldest brother; Marke but the circumstances of spitting in the face, and ye shall see how great a disgrace it was. First, we use to spit upon a dogge, and not upon a man; Secondly, *Num.* 12.4. the Lord saith, *If her father had spit upon her face, would she not have beene ashamed for seven dayes?*

dayes? Where the Lord compareth *Miriams* leprosie to a father spitting upon his child; so the Lord spit, as it were, upon *Miriam* when he strucke her with leprosie; and *Onkelos* paraphraseth it, *Si increpando increpasset eam pater ejus:* The woman the weaker Sexe did spit here in the mans face, but what a shame is it for a childe to have his father to spit upon him? Thirdly, the place aggravates the shame, it was in the publike meeting, in the gates of the City, it was a great matter to be praised in the gates of the City, *Prov.* 30.23. The husband when he was well apparelled, sitting among the Elders in the gates of the City, then his wife is praised, this was her greatest credit; so it was the greatest credit of the Father, when he had store of children, then he was not ashamed to plead with his enemies in the gates of the City, *Psal.* 137. therefore to be put to publike shame and disgrace in that place, what shame and confusion would that breed. Lastly, that she should spit in his face, the face is the most excellent place in the body, & the most honourable, and not a part of dishonour. The Apostle *Paul* saith, *If a man smite you in the face,* 2 *Cor.* 11.20. If it was a greater shame to be smitten in the face, than any other part of the body, then it is a greater shame to be spit upon the face, than any other part of the body; and if it was such a shame in *Israel* for a woman to spit in a mans face in their solemne and publike meetings, what shame shall it be for Preachers, if the Lord spit in their faces in the sight of Christ and his Angels; and if it was a shame to the daughter when the father did spit in her face, what shame shall it be, if the Lord, who is the father of all, *and of whom all fatherhood is called, Eph.* 3 5. if he spit in the face of those who are negligent in their Callings; if she was separated out of her fathers sight, for seven dayes, what is it to be separated out of his sight for ever? There is no

Spitting in the face a great disgrace.

Great shame to have the father spit in their faces.

Shame a bridle to an unregenerate man.

argument more forcible to move an unregenerate man to abstaine from sinne, than shame: what saith *Tamar* to *Amnon*? 1 *Sam.* 13.13. *And I, whither shall I cause my shame to goe? and as for thee, thou shalt be counted as one of the fooles in Israel.* *Saul* had rather kill himselfe than fall into the hands of the Philistines, and abide that shame. 1 *Sam.* 31. When such doe heare the faithfull Pastors praised in the gates of the City, what griefe will this breed to them? and when they see those who have converted others shine like starres in the firmament, *Dan.* 22. 3. And themselves like darke, and blacke clouds, *Iude.* 12. What shame shall this be to them?

The naturall brother who refused to raise up seed to his eldest brother, then the woman who complained did spit in his face, but if he was a Cousin German or another kinsman, they did not spit in his face, because he had not such a neere interest, as the naturall brother had to raise up seede; yet the holy Ghost, *Ruth* 4.1. doth not expresse his name, but calleth him, *Pelone almoni*, which implieth some disgrace, the Lord would not name him here by his name as he did *Boaz*.

פְּלֹנִי אַלְמֹנִי

Onan was killed because he refused to raise up seede to his brother *Er*; this *Er* was a wicked man, yet because *Onan* refused to raise up seede to him, the Lord killed him. What will he doe then to those who refuse to raise up seed to their elder Brother Iesus Christ; who is holy, blamelesse, and worthy of all honor?

The putting on of the shooe a signe of possession.

They pulled off his shooe, this was a signe that he lost his inheritance, for when they tooke possession of the land, they put a shooe upon their foot, and when they lost their inheritance, the shooe was pulled off their foote.

The principall and chiefe regard that a man should have, is that hee lose not his inheritance; a man in *Israel* for necessity sometimes morgaged his inheritance, and

and sometimes by violence put from his inheritance, and sometimes through negligence, and slothfulnesse did suffer bryers and thornes to grow up in his inheritance, but unlesse he had beene a runnagate like *Esau*, he never sold his inheritance: looke what regard *Ieremiah* had to that little peece of ground in *Anathoth* which he redeemed from *Hanameel* his Vncles sonne, to secure himselfe in that inheritance, *Iere.* 32. First he bought the field, then he weighed the silver, and gave seventeene shekles for it, then he subscribed the evidence and sealed it, and he tooke witnesses, and tooke the double of the evidence of the purchase, both that which was sealed according to the Law and custome, and that which was open; than he gave the evidence of the purchase unto *Baruch*, the sonne of *Nerijah* in the sight of *Hanameel* his uncles sonne, and last hee bids take these evidences, and put then in an earthen vessell, that they might continue there for many dayes; had *Ieremiah* such a care for so small an inheritance? a little plat of ground in *Anathoth*, that cost but seventeene shekles, that he would have the evidence subscribed and sealed before faithfull witnesses, and to have them safely laid up till the peoples returne out of the captivity? shall not we then be carefull of that great inheritance which is not purchased with gold nor silver, 1 *Pet.* 1. to have the evidence of it sealed, subscribed, and laid up safely in our hearts? *Esau was a profane man and a fornicator, Heb.* 12. 16. *He sold his birthright for a messe of pottage*, if Preachers be profane and vile men like *Esau*, they will set their inheritance at a light reckoning, but if they be the children of grace, they will esteeme much of it, as *Naboth* did of his Vineyard: it is the inheritance that our father hath prepared, and his sonne dearely purchast for us, and therfore we should esteeme highly of it, and beware to lose this inheritance that

What care *Ieremiah* had of his inheritance.

was

was bought with such a price, left if we lose it, the shooe be pulled off our feete, and we be called *discalceati in Israele.*

Now come to Christs answer to the Sadduces objection.

Yee erre not knowing the Scriptures, nor the power of God, for in the Resurrection men neither marry, nor give in marriage, but are like the Angels of God.

They erre not knowing the Scriptures, nor the power of God, that is, the power of God manifested, and set forth in the Scriptures, the Scriptures teach us that God by his power shall raise these mortall bodies to immortality, and that then we shall be like to the Angels in glory; and all these naturall bonds and societies amongst men and women shall cease, as to mary, and give in marriage, &c.

Yee erre not knowing the Scriptures.

All error proceedeth from ignorance of the Scriptures, therefore Christ biddeth the Iewes, *search the Scriptures, Ioh.* 5.39. and the holy Scriptures are able to make us wise unto salvation, 2 *Tim.* 3.15. We shall never understand the truth but out of the Scriptures; the Church of Rome are most injurious to the Laickes forbidding them to read the Scriptures, what mervaill is it that they be led into all errors, when they want this light of the Scriptures to direct them; she may be justly compared to a Pirate; a Pirate when he takes a poore Barke what doeth he? First, he taketh the compasse from her. Secondly, the sayles, and thirdly, the Anchor, what becomes of the poore Barke then? she is cast away upon the Rockes: so the Church of Rome first taketh from the people the compasse that is the Word of God; Secondly, shee taketh from them πληροφορίαν, (a speech borrowed from a full sayle) forbidding the people assurance of faith, they teach them that

The Church of Rome like a Pyrat.

that they should have a morall perswasion of the remission of their sinnes, to hope well that they shall be saved, but they say it is presumption to be certainely perswaded of the remission of their sinnes; and thus they take away πληροφορίαν, or the full sayle from the people: now when assurance of faith, the full saile is gone, then hope the Anchor (as the Apostle calleth it, *Heb.*6.19.) must be lost also; yee see then the necessity of searching the Scriptures; and if we would bee free of error we must study to know them, and lamentable is their estate, who live in popery, exposed to all danger, because they have not the use of the holy Scriptures.

The miserable estate of those who live in Popery.

Nor the power of God,

There is a twofold power in God, first his absolute power. Secondly, his limited power; his absolute power is this, when he can doe any that implyeth not a contradiction, for that were impotency in God; his limitate power is this, when his will limitateth his power, and his other attributes: God by his absolute power could have destroyed *Sodom* before *Lot* came out of it, but by his limited power, he could not, *Gen.*19.22. because it made more for the glory of God, that *Lot* should be saved, then destroyed with the *Sodomites*; so God by his absolute power might cast away *Peter*, but by his limited power, he cannot, because it makes more for his mercy to save *Peter*, then to destroy him. Christ by his absolute power could have wrought miracles in *Nazareth*, but by his limited power he could not, because it made more for his glory, not to worke any amongst that unbeleeving people, *Marke* 6, 5. So Christ by his absolute power could have prayed for so many millions of Angels to have delivered him; but by his limited power he could not, because it made more for the glory of his Father, that he should die for

Twofold power in God.

God may doe many things by his absolute power which he cannot doe by his limitted power.

the redeeming of his Church, then that he should escape the cursed death of the Crosse; here Christ speaks of that limited power of God, and not of his absolute power.

Yee erre not knowing the Scriptures, nor the power of God.

We should know Gods power out of the Scriptures.

We must learne to know the power of God, onely out of the Scriptures, that power which is attributed to God, and not found in the Scriptures, is not to be counted Gods power: there is a question betwixt us and the Church of *Rome*, whether the body of Christ can be both in Heaven, and in the Sacrament at once, they alledge the power of God for them, because God by his power can make this body to be really in the Sacrament; but we reply unto them, that *they erre not knowing the Scriptures and the power of God*; if they could demonstrate to us out of the Scriptures this power, then we would beleeve them; but the Scripture saith, that Iesus Christs body is in the heavens, and must bee contained there till he come to judgement, *Acts* 3.21. *Whom the heavens must receive untill the times of the restitution of all things.* And therefore this power is but an imaginary power, contrary to the Scriptures of God.

We shall be like the Angels of God, who neither marry nor give in marriage.

There is a good axiome in the Schooles, that *relata extra usum non sunt relata*, relations out of their use, are no relations; a Land-marke, so long as it stands in the field, distinguishing one mans land from another, it is in the relation but taken out of that place, that relation ceaseth; the bread in the Sacrament is holy bread, so long as it is in the use, but out of this holy use it becommeth common bread againe; those things that were eaten in εἰδωλείῳ, or Idols chappell, were idolatrous in

state

state there, and might not be eaten; but when they were sold in the Shambles, they were *extra usum*, and *Paul* allowed them to eate of them: so here the woman is the wife to the husband in this life, but in the life to come, this relation ceaseth, *And we shall be like the Angels of God, who neither marry nor give in marriage.*

We shall be like the Angels of God.

Our condition in the life to come, shall be perfect.

Marke the perfection of our condition and estate in the life to come, above our estate and condition here; our estate and condition here is twofold; either our estate after our fall, or our estate in innocency, we stand in need of many things after our fall, that we needed not before our fall; after our fall we have need of cloathes to cover us, of Physicke to cure us, of sleepe and rest to refresh our wearied bodies, and a thousand such; before the fall we had need of meat, and we had need of marriage, for man was not to live in Innocency here for ever, and therefore had need of children to succeed him to continue his generation; but in the life to come we shall stand in need of none of these things, whereof we stood in need, either in our first estate in innocency, or after the fall. This Doctrine serveth to reproove *Turkes, Iewes, Chiliasts, Epicures*, and such as imagine the life to come, to be after the condition and estate of this life, that men shall be there in pleasant Gardens, have great Feasts, weare gorgeous apparrell, by imagining no higher of heavenly things and estate in the life to come, than of earthly things below here, like unto little children, the highest things that they can imagine of, are sweetnesses, or those things which delight the taste, but we must have transcendent thoughts, whē we think of heaven, those things *which the eye never saw, the eare never heard, nor entred into the heart of man*, are laid up for his children in the life to come, 1 *Cor.* 2. 9. there our meat and our drinke shall be, to doe the

will of our God; we shall not stand in need of marriage there, because we shall continue for ever. In this life marriage is necessary to continue our kind, because we are mortall here, wee live in our mothers belly, this is our first mansion; we live in the world, this is our second mansion; and we live in heaven, that is our third mansion. If it were possible that a child could imagine or thinke any thing in his mothers belly, and should conceive the estate of the perfectest man upon earth, when he is lying in his mothers belly, wallowing in his blood, breathing by the Navell, were not this a false and a base imagination? a thousand times greater difference is there betwixt our estate here, and our condition in the life to come; therefore to measure the life to come by our condition here, is great folly.

We have three mansions.

we shall be like the Angels of God.

Here the Iesuites fall into the commendation of single life, that it is Angelicall; but they distinguish not our condition in this life, and our estate in the life to come; this single life shall make us like the Angels, but in this life it makes us not to resemble the Angels, for men here marry and give in marriage, they marry here for the continuance of their kind, which they need not in the life to come; they marry here for the avoyding of Lust, and fornication; but in the life to come, they shall not be subject to this; and therefore neede no marriage.

Great difference betwixt our condition in this life, and our estate in the life to come.

We shall be like the Angels of God.

The creatures which are most perfect, are the Angels, and the perfection of man is to imitate them; the Angels are described by the Propher, *Ezek. c.* 1 with the face of a man, with the Creast of a Lyon, with the wings of the Eagle, and the foote of the Oxe. First, with the face of a man, to signifie their understanding, for of all visible creatures man is the most understanding.

How the Angels are described, cap. 1.

Secondly,

Secondly, they are described with the Crest of a Lyon for their strength. Thirdly, with the wings of the Eagle for their swiftnesse; and lastly with the foote of the Oxe, for their obedience; would ye then describe an Angell? He is a creature most wise, most strong, most swift and nimble, and most obedient, and yee have the proofe of this, first of their wisedome; the woman of *Tekoah* said to *David*, *And my Lord is wise, according to the wisdome of an Angel of God*, 2 *Sam.* 14. 16. And for their strength, ye see how one Angell killed an hundreth fourescore, and five thousand in one night in *Senacheribs* host, 2 *King.* 19. 35. and for their swiftnesse ye have example in the Angell, who in one night killed all the first borne in *Egypt*. *Exod.* 12. 29. and for their obedience, they are so ready to obey the Lord, that they are made a paterne and example to us, *Matth.* 6. 10. *Thy will be done in earth, as it is in heaven*, We should doe his will upon earth as they doe it in the heavens, that is, most willingly.

An Angell, what?

And now to make use of this for the Ministery, the Ministers are called the Angels of the Lord, *Reve.* 3. because they should resemble most the Angels.

First, *The Angels behold the Face of God continually*, *Matth.* 18, 10. and they desire with stretched out neckes to behold the mystery of the incarnation, 1 *Pet.* 1. 12, If they desire to see the face of God in his Word as the Angels doe see his face in glory, and have an earnest desire to understand the mysteries of salvation, then they are like the Angels, and may bee called Angels.

Secondly, they are the Angels of God, because they cary the message of the Lord, and therefore they should speake nothing, but the Lords message unto the people, *Hag.* 1. 13. *Then spake Haggai the Lords messenger in the Lords message unto the people.*

Thirdly, The good Angels keepe the Saints in all their wayes, *Pſal.* 91. 12. *For hee ſhall give his Angels charge over thee, to keepe thee in all thy wayes, leſt thou daſh thy foote againſt a ſtone.* So ſhould Miniſters keepe the people committed to their charge; they ſhould beware to caſt in offences, either by erronious Doctrine, or ſcandalous living to offend the weake, that they daſh not their foote againſt them.

Fourthly, The Angels doe ſeparate the good fiſh from the bad, *And ſever the wicked from amongſt the juſt, Matth.* 13.49. So ſhould Miniſters ſtrive to ſeparate notorious vile ſinners from amongſt the righteous and then they ſhall reſemble the Angels, yea they ſhall become the Lords mouth in ſo doing. *Iere.* 15.19. *If thou take forth the pretious from the vile, thou ſhalt be as my mouth.*

Of

Of Satans accuſation of *Joſhua* the High-Prieſt.

Zach.3.1. And he ſhewed me Ieſhua the Highprieſt ſtanding before the Angell of the Lord, and Satan ſtanding at his right hand to reſiſt him, &c.

IN this Chapter are ſet downe the benefits which God beſtowed upon his Church, after ſhe returned from the captivity; and firſt what he did for *Ieſhua* the Highprieſt, as a type, to *Verſ.*8. Secondly, what he did for the Church, in the three laſt verſes.

In the type againe theſe things are to be conſidered; Firſt, how Chriſt our Advocate taketh the defence of *Ieſhua* againſt Satan, *Verſ.*2. and then how he pardoneth him of his ſinnes, and ſanctifieth him, *verſ.*3.4.5. and laſtly, the promiſe which Chriſt the Angell of the covenant, maketh unto him, if he walke in his wayes, *Verſ* 6.7.8.

The accuſer is Satan, the accuſed is *Ieſhua*, and the defender is Chriſt.

Satan, the accuſer is deſcribed by his name, hee is called Satan, that is, *qui inteſtino odio proſequitur*, who hath a deadly hatred againſt the ſonnes of men; the place where he ſtood when he accuſed, was at *Ieſhua's* right hand, for it was the manner of the accuſers amongſt the Iewes, to ſtand at the right hand of the party accuſed, when they did accuſe, *Pſal.*109.6. *Let Satan ſtand at his right hand, and when he ſhall be iudged, let him be condemned.* The thing which he accuſed him of was

שָׂטָן *Satan, Adverſarius ſaluti hominum a* שָׂטַן *adverſari, odio habere.*

The accuſer ſtood at the right hand of the party accuſed.

was becauſe hee ſtood in filthy apparell before the Lord.

The opinion of *Hierome* concerning *Ioſhua*.

Hierome is of this mind, that *Ioſhua* the Highprieſt married a ſtrange woman contrary to the Commandement of the Lord, as the reſt of the Iewes did, *Ezr.*10. 18. And he holdeth that Satan did accuſe him juſtly here, becauſe he had married a ſtranger as well as the reſt, but we are rather to incline to *Ionathan* the Paraphraſt in this, who Paraphraſeth it thus, *Filios habebat qui duxerant uxores non convenientes ſacerdotio, hoc eſt, alienigenas, ipſe vero non corripiebat eos*, that is, hee had ſonnes who married wives who were not lawfull for the Prieſts to marry, and yet he reproved not them, this may ſeeme rather to be the cauſe for which he was blamed, as we may ſee, *Ezr.*10.18. *And amongſt the ſonnes of the Prieſts, there were ſome that had taken ſtrange wives, namely of the ſonnes of Ioſhua the ſonne of Iozedek*, and it was for this that his prieſtly Garments were ſtained.

And he ſhewed me Ioſhua.

Foure things are to be conſidered in this name *Ioſhua*. Firſt, that *Ioſhua* was called *Hoſhea*, and *Moſes* changed this name, and called him *Iehoſhua*, and the Greekes called him Ieſus. *Act.*7.45.

The opinion of the Iewes concerning the change of *Ioſhua*'s name.

The Iewes ſay that the letter [*iod*] י was taken from the name *Iehova*, and was put to *Hoſhea*, and then he was called *Ioſhua*, as the letter [*he*] ה was taken from *Abrahoua*, and put to *Abram*, and then he was called *Abraham*, but if this their obſervation were true, then it ſhould follow, that when the Lord tooke the letter [*iod*] י from a name, that it ſhould be for the diſgrace of the perſon, as *Sarai*, the Lord changed her name, and called her *Sarah*; this change was for the credit of *Sarah*, and yet [*iod*] י was taken from it, before ſhe was, *my princeſſe*, but now ſhe is *a princeſſe* ſimply; when *Davids* inceſtuous

inceſtuous ſonne *Amnon* was called *Amminon*, 2 *Sam.* 13.2. Was the letter [*jod*] added for his credit? No, but the reaſon why this name was changed was this, to ſignifie the authority which the Lord had over him; for the impoſition of new names ſignifieth authority in him that impoſeth, as *Ioſeph's* name was changed by the King of *Egypt*, and he was called *Zaphnath-paaneah*, *Gen.*41.45. So *Eliacim's* name was changed by *Pharao Neco*, & he was called *Iehoiakim*, ſo *Ananias*, *Miſael*, and *Hazarias* their names were changed in *Babel*, ſo *Simon's* name was changed into *Peter*; *Iacobs* name was changed into *Iſrael*; So this name *Hoſhea* was changed into *Ioſhua*, *Num.*13.16. and *Revel.*2.17. *To him that overcommeth I will give a new name.*

אמנון
אמינון

To impoſe or change a name, a ſigne of authority.

Secondly, *Moſes* gave him this name by the Spirit of God, either foreſeeing that he ſhould be his ſucceſſor, and ſave the people from their enemies the *Canaanites*, or praying for him that the Lord would ſave him from the wicked ſpyes as *Salo. Iarchi* ſaith.

Thirdly, the *Seventy* tranſlate this name *Ioſhua* alwayes Ieſus.

Whether may this name Ieſus be given to any in the Church now, as *Coloſ.*4.11. *Salute Ieſus which is called Iuſtus.* *Queſt.*

This name *Ioſhua* contracted into *Ieſus* by the Grecks, was an uſuall name amongſt the Iewes; but now when it is appropriated to *Ieſus*, none may bee called Ieſus but Chriſt himſelfe; for he both preſerveth alive and giveth life: the Hebrewes take *vivificare, vel in vita conſervare, vel vitæ reſtituere*, *Num.* 22.33. *ſo Num.* 31.15. *Num vivificaſtis omnem fœminam, have ye kept the women alive; ſo Luc.*13.34. *Ioſhua* might have done this; but *vivificare* is *vitæ reſtituare*, to reſtore to life againe, and this *Ioſhua* could not doe, but Ieſus who quickeneth the dead, and reſtoreth them to life againe. 1 *Cor.* 15.22. *Anſw.*

And Satan standing at his right hand.

How to understand the situation at the right hand.

The right hand was the chiefe place; for the understanding of this situation amongst the Iewes, marke first, when three are going together or sitting together, he that is in the middle place is in the chiefe place, he that standeth upon his right hand, is in the second place; and he that standeth on his left hand is in the third place; and in this sense we are to understand these places, *Hee shall set the sheepe at his right hand, and the goates at his left hand, Matth.*25.33. Christ is in the highest place, the sheepe in the second place, and the goates in the third; so the mother of *Zebedees* children; *Matth.*20. 21. desired that one of her sonnes might stand at Christs right hand, and another at his left hand; Christ is in the highest place, hee that stands at his right hand in the second place; and he that stands at the left hand, is in the third place.

Secondly, when the most eminent person sitteth, he that sitteth at his right hand, is in the second place, Example, *Salomon* sate upon a throne, and his mother at his right hand, 1 *King.*2.19. *Salomon* was in the first place, and his mother in the second. So Christ sitteth at the right hand of the father, that is, in the second place next to the father, for we cannot imagine that Christ as mediator sits above his father.

The right hand is the more excellent, being compared with the left.

Thirdly, when the two hands are compared together, then the right hand is the more excellent, and so *Paul* saith, *They gave unto us the right hand of fellowship, Galat.*2.9. So *Benjamin* is called the sonne of the right hand, and *Salomon, Eccles.*10. 2. saith; that the wise mans heart is in his right side, and the fooles in his left side; the reason why the fooles heart is said to be in his left side, is because the blood for the most part falleth to the left side, and so the heart that is dull is said to be in the left side; but the spirits againe ascend

How the wise mans heart is said to be in his right side.

from

from the left ſide to the right, and ſo the wiſe mans heart is ſaid to be in his right ſide, becauſe he hath more underſtanding. So in pleading before the judges the accuſed ſtood at the left hand of the accuſer, as Satan ſtood at the right hand of *Ioſhua*, but if the accuſed prevailed in judgement, and the accuſer ſuccumbed then he was ſhifted from the right hand to the left hand, then he was ſaid to loſe his cauſe.

The left hand put firſt for protection.

But when the Scripture ſpeakes of protection, it putteth the left hand firſt, *Pſal.* 16 8. *Becauſe he is at my right hand, I ſhall not be moved.* Then *David* ſtood at his left hand. So *Pſal* 129.5. *The Lord is thy defence at thy right hand.* So when *Iob* prayeth, *Iob* 17. 3. *Pone me juxta te, ſet me by thee*, that is, at thy left hand, that thou mayeſt defend me with thy right hand.

Laſtly, when the heart and the hand are compared together, then the left hand is the chiefe hand, therefore the Iewes wore their Phylacteries upon their left arme, becauſe it was neareſt their heart; and ſo the Latines ſay of him that went at the left hand, *ambulare introrſum*, becauſe that hand was neareſt the heart, and of him that goeth at the right hand, they ſay of him, *ambulare extrorſum*, and we uſe to ſay when we give a man the left hand, we give him the hand that is neareſt the heart.

Ambulare introrſum vel extrorſum quid.

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Stand, taken diverſly. Stare, *pro orare.*

Secondly, to ſtand, ſignifies to ſerve, *Pr.* 22. 29. *Seeſt thou*

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Stare pro ser vire.

a ſervant diligent in his buſineſſe, this man ſhall ſtand before Kings, that is, ſerve, *Pſal.* 135. 2. *Yee who ſtand in the Courts of the Lord*, that is, who ſerve.

Stare pro judicare.

Thirdly, to ſtand in the Scripture, is to ſtand to be judged before a Iudge; as *Exod.* 17. 14. *Why doth the people ſtand all the day long*, So amongſt the Latines, *Stare in judicio, & cadere cauſa*, *Pſal.* 1. 5. *Impij non ſtabunt in judicio*, that is, they ſhall loſe their cauſe, now *Ioſhua* ſtood here praying, *Ioſhua* ſtood here ready to ſerve, and *Ioſhua* ſtood as accuſed.

He ſhewed me Satan ſtanding at the right hand of Ioſhua.

Foure chiefe combats betwixt God and the Divell.

We may marke foure ſingular ſtrifes betwixt God and the Divell, about foure ſingular of the Lords valiant ones.

The firſt was betweene God and Satan about *Iob*, *cap.* 1, The ſecond was betwixt *Michael* the Archangell and the Divell, about the body of *Moſes*, *Iude* 9. The third, was betwixt Chriſt and the Divell about the High-prieſt *Ioſhua* here. The fourth, was betwixt Chriſt and the Divell, about the faith of *Peter*, *Luc.* 22. 31.

Why God ſuffered Satan to afflict *Iob*.

In the firſt ſtrife betwixt God and the Divell, about *Iob*; it might ſeeme ſtrange that God gave ſuch a way to Satan in this conflict; but if we will conſider Gods end in it, we ſhall ſee both his wiſedome and goodneſſe in it; for God did not expoſe *Iob* to theſe trials, that the Divell might ſwallow him up; but both that he might get the greater glory by this his Champion *Iob*, and that the Church might learne patience by this example; *yee have heard the patience of Iob*, *Iam.* 5. 11. The Lord delighted here to ſee his champion *Iob* wreſtle, and to returne victorious, and to put Satan to the foyle; the Romane Emperours uſed to keepe Lyons in cages, and they uſed to caſt in condemned perſons to them to fight to the death with them; wee read in

God taketh delight to ſee his children fight with Satan.

Tertullian

Tertullian how *conclamatum eſt, Chriſtiani ad Leones*; ſo the Lord keepeth the Divels in Cages, and brings not out ſlaves and condemned wretches to fight with them, but his moſt notable champions whom he knowes will report the Victory, and therefore hee delights to behold this conflict.

The ſecond reaſon, why the Lord put *Iob* to theſe hard tryals was for the good of his Church; for even as the Phyſitians keepe the bodies of the condemned to make anatomies of them for the good of others, ſo the Lord kept *Iob* for this tryall, for the good of the Church, that they might remember the patience of *Iob*.

A ſecond ſtrife betwixt Chriſt and Satan about the body of *Moſes*.

The ſecond great ſtrife was betwixt *Michael* the Archangell and the Divell, *about the body of Moſes*, *Iude* 9. It is ſtrange to ſee how Satan dealeth with *Moſes*; when *Moſes* was living, nothing but ſtone him to death; but now when he is dead, he would make an Idoll of his body, and ſet it up to be worſhipped; and that which hee could not effectuate by him when hee was living, he goes about to effectuate it now by his dead body. It was a great ſinne, firſt to kill the Prophets, and then to erect Sepulchres to them, *Matth.*23.29. *Woe unto you Scribes and Phariſes, hypocrites, becauſe, &c.* but this is a greater ſinne firſt to kill *Moſes*, and then afer his death to labour to make an Idoll of him; but the Lord had a great reſpect to *Moſes who was faithfull in all his houſe*, *Heb.* 3.5. when hee was living, ſo now when he was dead hee preſerved this his body, and buried it honorably with his owne hands, where the devill knoweth not.

The third ſtrife betwixt CHRIST and the Devill was about *Ioſhua* the Highprieſt; Satan accuſes *Ioſhua* for ſtanding before the LORD in ſoiled apparrell, but the Lord takes his defence, putteth Satan to rebuke,

putteth new apparell upon *Ioshua*, and setteth a crowne upon his head.

The fourth strife was about *Peters* faith, Satan sought to winnow *Peter* as wheat, but Christ prayed for *Peters faith, that it should not faile*, *Luc.* 22. 31. The devill gave his faith a shrewd blow, and sifted him strangely, when he made him deny his master thrice. But Christ saved him by his intercession.

God will not suffer us to be tempted above our power.

We are to make use of these conflicts, 2 *Cor.* 10. 13. *that God will not suffer us to be tempted above that wee are able, but with the temptation will make a way alwayes to escape, that we may be able to beare it.*

The order of Satans temptations.

Observe in Satans tempations first the order, and then the manner; the Apostle hath an heavenly order, 1 *Cor.* 11. 3. God is Christs head, Christ is the mãs head, and the man is the womans head, the Devill first hee tempted the Woman, the weaker Vessell: Secondly, he tempted the man, the womans head; Thirdly, hee tempted Christ here in his type *Ioshua*, and then Christ in proper person, who is the mans head; but hee durst never goe higher to tempt God Christs head. There is nothing contrary to God by his omnipotencie, hee subdueth all things to him, as there is nothing *summe malum*, as God is *summe bonum*, for then there should be *duo principia*, as the *Manicheans* held, so the Divel is not absolutely contrary to God, but must be subject unto him, and over-ruled by him.

And if we shall marke the manner of his temptations, we shall see them strange. First, he intices and setteth forward men to mischiefe, and then he would be their first accuser, like unto *Ioab*. 2 *Sam.* 18. 12, when *Absolom* was hanging in an oake tree, one came and told *Ioab* that he was hanging there, *Ioab* offered the man ten shekles of silver to kill him, but what saith the man? here fused, and said, *No, & thou wouldst give me a thousand*

thouſand ſhekles of ſilver, for the King commanded to ſpare the young man, and if I ſhould doe ſo, thou wouldſt be the firſt man that wouldſt ſet thy ſelfe againſt me; for *Ioab* firſt to perſwade the man to kill *Abſolom*, and then to bee the firſt to accuſe the man, was not this a ſhameleſſe accuſer? So for the Devill firſt to ſet men on worke, and then to accuſe them, is not this a vile accuſer?

The manner of Satans temptations.

Satan is a cruel and a crafty adverſary, he is called *Satan, quia inteſtino odio proſequitur*, becauſe hee purſueth with deadly hatred, and that red Dragon who thirſts for the blood of the children of men, therefore miſerable are thoſe who ſeeke to him for reliefe in their ſickneſſe or diſtreſſe, *Exod.* 4. 14. *I am the Lord that healeth thee*: many thinke that there are ſome gentle ſorts of Divels that can doe men no harme, and that are ἀλεξίκακοι, but if they underſtood Satan's grounded and rooted malice and craft, they would never ſeeke to him.

How Satã dealeth with his owne children, and how with the children of God.

Obſerve the nature of this falſe accuſer, when he accuſeth the child of God, he makes his ſinnes appeare more than they are; if *Ioſhua*'s cloathes be ſoyled, he makes them appeare like the cloathes of the menſtruous women; but when he hath to doe with the wicked, he makes their ſinnes appeare leſſe than they are; but God keepeth a contrary courſe; when he lookes upon the ſinnes of his Saints, they ſeeme leſſe to him than they are, *Ier.* 51. 20. *Iacobs iniquity ſhall be ſought for, and ſhall not be found*, and *Rom.* 8. 1. *No condemnation to them which are in Chriſt*; but when he lookes upon the ſinnes of the wicked, he ſees them juſt as they are; when a man lookes in a round glaſſe, his face ſeemeth to him leſſe than it is; when a man lookes in a hollow glaſſe, his face ſeemeth to him more than it is; when a man lookes in a plaine glaſſe, his face ſeemeth juſt to him as it is. They will never be well decked to whom the Divell

Simile.

Divell holdeth up the glasse; of all men the Divell taketh most notice of the sinnes of the Ministers, and is readiest to lay their sinnes to their owne charge, and to blaze them abroad to others; if there be a hole in their coat, he will say they are ragged; and if their cloathes be soyled, he will say they are naked; he observeth all our infirmities, and watcheth our haltings; therefore let us looke well to our wayes.

To resist him.

Satan layes to *Ioshua's* charge the faults of the people, here *Ioshua* represented the whole people, for the Priest under the law bare the sinnes of all the people; but to be partakers of the sinnes of the people, as here *Ioshua* was when hee did beare with the people that had married strange wives, that is a great sinne.

How a Minister may be guilty of the sinnes of the people.

A Minister may be guilty of the sinnes of the people sundry wayes; First, of the ignorance of the people, when hee instructs them not; the lipes of the Priest should preserve knowledge. Secondly, he is guilty of the sinnes of the people when he reproveth them not for their sinne, as, *Mal.* 2.9. *Accepistis facies in lege*, what is that, *Ye have accepted persons in the Law?* that is, when the great men sinned, the Priest durst not reprove them, but was partiall in his reproofes. Thirdly, they are guilty of the sinnes of the people when they scandalize them by their bad life, when they cary not the tender, and weake Lambes in their bosomes, or cause them to abort, *For whom Christ hath died*, *Rom:* 14.15. *Lev.* 4.3 *in reatum populi*, εἰς τὸν λαὸν ἁμαρτάνειν, *to cause the people to trespasse*, 1 *Chro.* 21.3. *Why wilt thou be a trespasse to Israel?*

How the Minister may be partaker of the sinnes of the people.

And as the Preacher may be an occasion and a stumbling to make the people sinne, so he may be partaker of the sinnes of the people, if hee follow them in their sinnes; we have a notable example of this, *Amos* 2. 11.

The

The Lord forbad expreſſely the Nazarits to drinke wine, and yet the wicked Iewes came and tempted them to drinke wine, and they to be counted boone companions, did drinke wine with them; and thus they were guilty of the ſinnes of the people. But they ſhould have remembred that of *Iere.* 15.19. *Turne thou not to them, but let them turne to thee,* they bid you drinke wine, will yee drinke it? then yee goe to them; but refuſe to drinke it, ſtand in your place and let them rather come to you; run not in that ſame exceſſe of ryot with them.

When *Ioſhua's* ſonnes maried ſtrange wives, this was a ſtaine to his holy garments; ſo when the ſonnes of *Eli* lay with the women that came to the Tabernacle; it made the ſacrifice of the Lord to be abhorred, and when the Prieſts daughter committed whoredome, it was a great diſgrace and ſhame unto him, therefore *Paul* will have a Miniſter, *To rule well his owne houſe, having his children in ſubjection with all gravity,* 1 *Tim.* 3.4. and he giveth the reaſon why they ſhould have obedient children and his houſe well ordered, *verſ.* 5, *For if a man know not how to rule his owne houſe, how ſhall he take care of the Church of God.*

Queſt. How ſhall a Miniſter know that he is free from the pollutions of the people?

Anſw. Firſt, if he be deepely touched with a ſenſe of his owne ſinnes and then of the pollutions of the people, *Eſay.* 6.5. Woe is me, for I am undone, becauſe I am a man of polluted lipes, and *I dwell in the midſt of a people of polluted lips*; he that is not touched with a ſenſe of his owne pollutions will never be touched with a ſenſe of the peoples.

Notes for a Miniſter to know when he is free from the ſinnes of his people.

Secondly, he ſhall know if he be free from the pollutions of the people, if he be grieved for their ſinnes, as the ſoule of juſt *Lot* was vexed for the uncleane converſation

verſation of the *Sodomites*, 2 *Pet.* 2.7. and if he ſay with *David*, *woe is me that I ſojourne in Meſech, that I dwell in the Tents of Kedar. Pſal.* 120.5.

Thirdly, when he dwelleth amongſt a corrupt people, let him converſe little with them, and ſeparate himſelfe from them in converſation, or live like a Pelican in the Wilderneſſe, *Pſal.* 102.6. and when he comes abroad amongſt them, doe as thoſe doe who dwell amongſt a people, where the ſickneſſe is, that is, have his Antidot or Amulet with him, that he be not infected with corruption.

The ſacrifice for the Prieſts ſinne was as great as the ſacrifice of the whole people.

The Prieſt was guilty of the peoples ſins, and therefore as great a ſacrifice was offered for him, as for the whole people; we have perſonall ſinnes enough to be charged for, but when we are charged likewiſe for the ſinnes of the people, and be guilty of them, then it will be a fearefull reckoning, happy are we if we can ſay I am free from the blood of this people, *Act.* 20.26.

The Hebrewes ſpeake of themſelves in the plurall number.

And the Lord ſaid to Satan, the Lord rebuke thee, O Satan, which may be thus conſtrued, *I will rebuke thee Satan*, for it is the manner of the Hebrewes to ſpeake of themſelves in the third perſon, as if they were ſpeaking of another, as *Gen.* 4.23. *Heare my voyce yee wives of Lamech*, that is, my wives, ſo *Gen.* 19.24. *The Lord rained from the Lord*, that is, from himſelfe, ſo *Eſth.* 8.8. *Write unto the Iewes in the Kings name*, that is, in my name. So here, *The Lord rebuke thee, O Satan*, that is, *I will rebuke thee*. Or it may be the ſpeech of the ſonne to the father, deſiring the father to rebuke him; here he deſireth his father to rebuke, and *Marc.* 1.26. he himſelfe rebuketh, for the actions *ad extra* (as they ſpeake in the Schooles) are common to all the three perſons; when the father doth rebuke, he rebuketh by the ſonne, and by the holy Ghoſt, and when the ſonne doth rebuke, he rebukes from the father, and by the holy Ghoſt;

Actiones ad extra ſunt a patre authoritative, a filio vero ſubauthoritative, the father rebukes from himſelfe, and the ſonne from the father.

and

and when the holy Ghoſt doth rebuke, hee rebuketh from the Father and from the Sonne.

The Lord rebuke thee, O Satan.

What is meant by rebuke here? the Seventy tranſlates it ἐπιτιμία, it is not a ſimple rebuke then, but conjoyned with opprobry and ſhame; the Greeke Fathers afterward called the cenſures of the Church, as excommunication, &c. ἐπιτιμίας.

What is meant by rebuke here.

Satan is accurſed of God with a laſt and moſt feareſull ſort of excommunication *Maran atha* or *Shan-atha*, *Dominus venit*, *Iude* 14. the leſſer ſort of excommunication is uſed in the Church for the *deſtruction of the fleſh, and ſaving of the ſpirit*, 1 *Cor.* 6. 5. and *I gave them to Satan, that they may learne not to blaſpheme*, 1 *Tim.* 1. 20. but this laſt and feareſull ſort of excommunication, is a finall and totall rejection of the party; when one was excommunicate by this firſt ſort of excommunication, he was to be reputed as a Publican, none might eat with him, ſalute him, or converſe with him; what a feareſull thing is it then in theſe times that Witches ſhould be ſo familiar with the Divell, ſalute him as their Maſter, banquet with him, dance with him, and more than that, to lye with him, *theſe that are without*, 1 *Cor.* 5. 13. what have we to doe with them? the Iewes would not meddle with the Samaritans, becauſe they were Apoſtates from their Religion, and feareſully excommunicated, they brought 300 Prieſts, and 300 Trumpets, and 300 Bookes of the Law, and 300 Boyes & they blew with the Trumpets, & the Levites reading, accurſed the *Cuttæans* in the name of *Tetragrammaton*, or *Iehova*, and with the curſes both of the Superior and Inferior houſe of judgement, And they ſaid, Curſed is hee that eateth the bread of the *Cuttæan*, hee that eareth the bread of the *Cuttæan* or *Samaritan*, is as hee that eateth Swines fleſh, and let no *Cuttæan*

The manner how they excommunicated the Samaritans.

Druſius ex Tilmideni qui ſepher tanhuma etiam dicitur.

be a Proselyte in Israel, neither have any part in the Resurrection, these curses they wrote upon tables, and sealed them, and sent them through all Israel, who multiplied also their great *Anathema* or curse upon them: If the *Samaritans* were so execrable to the Iewes, that they would not eate with them, nor salute them that were thus excommunicated, what a fearefull sinne is it then to salute the Divell, to eate with him, who is given over to that last and fearefull curse. They said, *thou art a Samaritan, and hee's a Divell*, *Ioh.* 8.48. they hated them as if they had beene Divels, should not then men and women much more hate the divell himselfe, and count his bread execrable.

And the Lord said to Satan, the Lord rebuke thee, O Satan.

Observe that all the defence of the Church against Satan, is onely in Christ, *I have prayed for thee Peter that thy faith might not faile*, *Luc.* 22.32. Now that ye may understand this the better, how Christ protecteth his Church, it shall not be amisse to marke the Epithites that are given to Satan in the Scripture; and then to observe the Epithites given to Christ contrary to these, for defence of his Church.

The Epethites of Christ, and the Epithites of Satan are opposite.

Firſt the Divell is called *Abaddon*, *Apoliyon*, *Revel.* 9. 11. and *Asmoderus*, *Tobit.* 3.8. A destroyer; but Christ is called *Iesus* a Saviour, *Mat.* 1.21. *Thou shalt call his name Iesus, for he shall save his people from their sinnes.*

Secondly, the Divell is called ὁ πονηρὸς, *That evill one Mat.* 37. But Christ is called *Iesus* the Iust, *Act.* 3.14. *He denyed the holy One and the Iust.* So 1 *Ioh.* 2.1. *We have an Advocate with the Father, Iesus Christ the Righteous.*

Thirdly, the Divell is ἀντίδικος, an adversary, 1 *Pet.* 5.8. *Your adversary the Devill like a roaring Lyon, walketh about, seeking whom he may devour*, he ever setteth himselfe,

ſelfe againſt us; but Chriſt is called *Emmanuel, God with us, Matt.* 1.25.

Fourthly, the Divell is called the accuſer of the brethren, *Revelat.* 12.10. but Chriſt is our Advocate, 1 *Ioh.* 2.1.

Fiftly, he is called the *Tempter, Mat.* 2.3. but Ieſus Chriſt is called the Comforter, and the conſolation of Iſrael, *Luc.* 2 1.25. *primogenitus mortis, Ieb.* 18.13. The firſt borne of death, (as many of the Fathers expound it) but Chriſt is *principium & primogenitus ex mortuis, the beginning and the firſt borne from the dead, Coloſſ.* 1.18. *Revel.* 1.5. by whom we ſhall live and riſe againe.

Seventhly, the Diuell is that roaring Lyon that ſeeketh to devour us, 1. *Pet.* 5.8. *but Chriſt is that Lyon of the Tribe of Iuda, the roote of David who hath prevailed mightily, Revel.* 5.5.

Laſtly, the Divell is that Old Serpent who ſtingeth us to death, but Chriſt is that Serpent lift up in the Wilderneſſe, that whoſoever looketh upon him *and beleeves in him, ſhould not periſh, but have everlaſting life, Iohn* 3.15.

The Prophet *Zachariah*, ſaw in a viſion foure hornes riſing up to moleſt and trouble the Church, but he ſaw foure Carpenters come to beat downe theſe hornes, *Zach.* 1.18. This is the comfort of the Church, that there is no tentation that ariſeth from Satan to trouble her, but the Lord hath a hammer to beat it downe, *& ſi venenum in Diabolo, antidotum in Chriſto*, and if there bee poyſon in the Divell, there is a remedy for it in Chriſt. *The Lord rebuke thee, O Satan.*

The Apoſtle *Iude, verſe* 8. gathereth out of this place and out of the fight betwixt *Michael* the Archangell and the Divell about the body of *Moſes*, that men ſhould not revile thoſe who are in authority. *Michael* is God bleſſed for ever, Satan is a condemned ſpirit,

A great ſinne to curſe the Magiſtrate.

yet *Michael* will not raile against him. The Devill is a condemned spirit, and we are bound to pray against him; but we are bound to pray for Magistrates of whose salvation we hope well, therefore we are not to curse them; the Lord commanded his people to pray for *Nebuchadnezzer*, and for *Babylon*, *Iere.* 20 7. and the Apostle willeth them to pray for all that are in Authority, 1 *Tim.* 2. 2. yea although they be infidels; *Davids* heart smot him for cutting off the lap of *Sauls* garment, 1 *Sam.* 24. 5. and should not their hearts smite them, who raile against Princes, much more for killing of them, the Lord will make the fowles of the heaven to discover this wickednesse, although it be secretly spoken in their chambers, *Eccles.* 10. 20.

The Lord rebuke thee, O Satan.

Quest. What if a man should be tempted by Satan appearing in a visible forme, what should he doe? whether should he use arguments out of the Scripture to repell him or not?

Answ. He should doe nothing but turne his face to God, and weepe upon him, and desire that the Lord would rebuke Satan. Christ the Mediator could hold argument with him, because he was God blessed for ever; but never one else could hold stitch with him, *Eva* by reasoning and keeping purpose with him, got the foile.

Ob. But ye will say that in spirituall temptations we may reply to him out of the Word; why then may we not reply to him out of the Word, if he should visibly appeare to us.

Answ. The case is not alike, for when the devill tempteth us by inward tentations and suggestions, they are but the messengers of Satan, and they are not so subtile tentations, for they are mixed with our thoughts, and therefore may be the more easily answered; but when he comes in proper person, then his wickednesse is

is more ſpirituall, *Galath.*6.12. therefore wee ſhould turne to God, and deſire the Lord to rebuke him.

Queſt. What are we to thinke of thoſe Exorciſts who take upon them to caſt out the devill?

Anſw. That gift was an extraordinary gift beſtowed onely upon the Church in her infancy, and it ſerved not ſimply for edifying of the body of the Church; the gifts which ſerved ſimply for the Church were, *Epheſ.*4.10. 11. Apoſtles, Evangeliſts, Paſtors and Teachers. The Apoſtle, 1 *Cor.* 12. reckoneth up other gifts which were not ſimply neceſſary for the Church, but onely for her infancy; as the gift of healing, the gift of tongues, and this gift of caſting out devills; if the Highprieſt after the captivity ſhould have put in two counterfeit ſtones in the breaſtplate, and called them *Urim*, and *Thummim*, would not this have beene a falſehood in him, when the gift ceaſed, to uſe the ſigne? ſo now when there is no ſuch gift in the Church, to uſe the name, this is but a deceit.

Gifts simply neceſſary for the Church.

Gifts neceſſary for the Church in her infancy.

Gifts neceſſary for the Church of two ſorts.

Gifts neceſſary for the building of the Church were of two ſorts.

Firſt, extraordinary, as Apoſtles and Evangeliſts.

Secondly, ordinary, as Paſtors and teachers; other gifts were onely for the infancy of the Church, the matter may bee cleared by this example; A Prince when he is a child he hath need of a regent, of counſellers, and boyes to play with him; but when the Prince commeth to maturity of age, the Regent ceaſeth, and his Playfellowes, but not his Counſellors; ſo the Church in her minority had Apoſtles and Evangeliſts, as her regents; and ſhee had theſe gifts of tongues, healing, and caſting out of Divels, as her playfellowes, theſe ceaſe now; but Paſtors and Teachers as her counſellers remaine ſtill with her; when Satan is caſt out, now by Exorcists this is not ἐκβάλλειν, by force

Simile.

force to caſt him out, but onely by colluſion, he goeth out, but he returneth againe.

Even the Lord that hath choſen Ieruſalem rebuke thee, as if he ſhould ſay, I have decreed that *Ieruſalem* ſhall be built, although thou haſt ſet thy ſelfe againſt this, yet thou canſt not hinder it; *Ieruſalem* is taken here, firſt, for the City *Ieruſalem*, and then for the people gathered to that City out of the captivity.

Ieruſalem taken for the City, and for the people in the City.

No counſell can ſtand againſt the counſell of the Lord; ſee what *Gamaleel* ſaid, *Act.* 5. 38. if this Counſell be of God, we cannot hinder it; yee may ſee what ſtrange impediments, were caſt in to hinder the building of the Temple, although it was Gods purpoſe to have it built againe, there was an hundreth and thirteene yeeres before it was finiſhed, after the foundation was laid; Firſt, it was hindered by craft, *We will build with you*, *Ezr.* 3. then by bribes, *They hired counſellers to weaken the hands of the people, and troubled them in building*, *Ezr.* 4. 5. Thirdly, by falſe accuſations by letters, *Ezr.* 4. 6. Fourthly by force, *Ezr.* 4. 23. Fiftly, by the Kings edict. *Ezr.* 4. 21. Laſtly, when they could doe no more, they hindred them by taunts, and mocking, *if a foxe goe up with his taile, he will deſtroy this worke. Nehem.* 4. 3. yet becauſe the Lord had determined to build it, it muſt be builded, the Counſell of the Lord ſtands ſure for ever, therefore in *Zachary* it is compared to Mountaines of Braſſe, and the gates of hell ſhall not prevaile againſt it.

The Lord hath choſen Ieruſalem, although the Lord made choiſe of *Ieruſalem*, yet this notable vine which he planted degenerated, *Iere.* 2. 21. and then he rejected it, and brought great deſolations upon it, *Eſay.* 29. 1. I will make *Ieruſalem* like *Ariel*; when *Ieruſalem* killed the Prophets then he ſprinkled it with blood like *Ariel*, the Altar which was ſprinkled with blood.

Is not this a brand pluckt out of the fire?

As if the Lord would ſay, he is new brought out of the captivity, and therefore no mervell though his cloathes be yet ſoiled.

There are three ſorts of wants in the Church, Firſt, wants of neceſſity; Secondly, occaſionall wants; Thirdly, contracted wants; wants of neceſſity are theſe, when God with-draweth the meanes, that the Church cannot have them; when the people were in the Wilderneſſe, and ſacrificed there, they had neither wine nor oyle to joyne to their ſacrifice, yet their ſacrifice was accepted, becauſe it was a want of neceſſity; ſo the Highprieſt in the ſecond Temple he wanted *Vrim*, and *Thummim*, and he wanted the holy oyle, therefore he was not called in the ſecond Temple, *Vnctus Iehovæ*, but *vir multarum veſtium*, the man with the many cloathes, becauſe he had five ornaments belonging to him, which none of the reſt of the Prieſts had, although he wanted this holy oyle yet he was accepted, and his ſacrifice, becauſe this was a want of neceſſity.

Three ſorts of wants in the Church.

Wants of neceſſiey what.

The anointed of the Lord.

Secondly, occaſionall wants are theſe, when men for the time cannot ſo conveniently have their defects ſupplyed; as *Num.* 10. *Eleazar* and *Ithamar*, when they ſhould have eaten the ſinne offering in the holy place; they forgot to eate it, and ſuffered it to burne, becauſe they were in ſuch griefe for *Nadab*, and *Abihu*; *Aaron* taketh the defence of them in this caſe, and ſayeth ſuch things have befallen me this day, and no mervaile, that both I and my ſonnes ſhould have forgotten to eate the ſinne offering in the holy place, *Num.* 10. if wee being in our ſinne, ſhould have taken upon us to purge the ſinnes of the people, *ſhould it have beene accepted in the ſight of the Lord?* *Moſes* accepteth of this occaſionall want, becauſe they were in great griefe, it was no mervaile that they forgot to eate it; So they now late-

Occaſionall wants what.

The Israelits learne corruption in the captivity.

ly comming out of the captivity, no mervaile that *Ieshua* was not so handsomely dressed, as hee should have beene, for in their captivities they contracted much corruption, as in *Egypt* they forgot their Circumcision, and that was called *opprobrium Egypti*, *Iosh.* 5. Vnder *Antiochus attrahebant praeputium*, for feare they drew the skin of their prepuce that they might not bee knowne to be Iewes, and the Apostle alludes to this, *Circumcisus es? noli attrahere praeputium*, 1 *Cor.* 7. 18. And when they were in *Babylon* they married strange women; and no mervaile that his cloathes were now soiled and foule when he was lately come out of the captivity; a man that is newly risen out of the ague, no mervaile that his colour be not good, and if hee be weake and fall, we excuse him.

Contracted wants what.

Thirdly, there are contracted wants; and these are not excusable; if a man should drinke untill he were drunke, and then stagger and fall, no man will excuse him, as they doe him who falleth through sickneſſe; the Lord that excuseth *Ioshua* here for his occasionall want, he will not excuse *Vrijah* the Highpriest when he brings the paterne of the Altar of *Damascus* to *Ierusalem*, 2 *King.* 18. 11. This is a contracted guilt, and not occasionall; when our forefathers came out of popery first, no mervaile that there were great wants amongst them, and that they savoured of the dregges of Rome; but now when we have lived so long out of popery, and yet desire to be backe againe to *Egypt*, what a shame is that, the Lord will not be beholden to idolatrous *Egypt* to borrow any thing from her: Christ stands here for the occasionall wants of the Highpriest, but not for the contracted wants; our fathers lived in *constituenda ecclesia*, and we live in *constituta ecclesia*, and that which was tolerable in them, may be abhomination in us: God accepted of their little knowledge but

but he craves a greater meaſure of knowledge of us, becauſe we live in the ſunne ſhine of the day.

And he anſwered and ſpake to them that ſtood before him, ſaying, take away theſe filthy Garments.

To anſwer is to begin to ſpeake.

And he anſwered, that is, he began to ſpeake according to the manner of the Hebrewes, for no ſpeach paſſed betwixt him and the Angels before.

Thomas marketh well that Chriſt ſpeaketh after one manner to the Angels, and the Angels ſpeake another way to Chriſt; for when Chriſt ſpeakes to them, he is *ſicut agens illuminans & revelans*: but when the Angel ſpeakes to Chriſt, he is *Velut paſſum, admirans, conſulens, & accipiens revelationem ab eo.*

And he ſpake to thoſe that ſtood before him.

The Angels ſerve Chriſt, but attend us.

That is, miniſtred unto him. The Angels are miniſtering ſpirits to ſerve Chriſt, but they are miniſtering ſpirits to attend vs, as a Nurſe doth her young infant, they attend not Chriſt to defend and protect him in danger, for he is their head; they onely Miniſter to him: therefore when the devill cited the Pſalme to Chriſt, *Caſt thy ſelfe downe, for he hath given his Angels charge to keepe thee*, this place was falſely cited two wayes by Satan, Firſt, he leaveth out *in all thy wayes*, Secondly, he applyed it falſely to Chriſt, *they ſhall keepe thee*, this part onely belonged to *Chriſtus myſticus*, to Chriſts members, they keepe Chriſts members in all their wayes, but they keepe not Chriſt himſelfe; Chriſt hath procured this their miniſtery to us, and he is that Ladder, up which they goe up and downe to ſerve us, *Gen* 28.12.

Take away the filthy garments from him.

Queſt.

It may be asked here, how the Angels could take away *Joſhua's* filthy garments; ſeeing they have no hand in our juſtification or ſanctification: Chriſt the mediator juſtifieth us, and the holy ſpirit ſanctifieth us.

Answ.

God speakes oftentimes after the manner of men.

This is but spoken *humanitus*, after the manner of men, for as men cause their servants to take away the foule cloathes off the person, which is to be brought before them, and put new apparell upon him, as *Ioseph* was brought before *Pharao*; so doth the Lord speake heare after the manner of men.

Some parts of Prophesies and visions are not to be expounded literally.

Those parts of visions and Prophecies which seeme contrary to other parts of Scripture, we are not to expound them literally; but we are to hold that they were onely done in vision. Example, *Ieremiah* is commanded to carry his girdle to *Babel*, and there to hide it beside *Euphrates*, *Iere.*13.4. these words we cannot expound them literally, but in vision for *Ieremiah* was never yet in *Babel*. So we are not to expound the Prophecy literally, when it is contrary to piety, but onely in vision as when *Hosea* is bidden marry a whore, *Hos.*1.2. This was onely in vision; Thirdly, when they are contrary either to decency or good manners, as when *Ezekiel* is bidden goe naked, and to eate his bread baken with mans doung, *Ezek.*4.12, so we are not to take this vision literally, that the Angell did any thing in our sanctification or justification. In the parable of the rich glutton hee desired that *Abraham* would send *Lazarus*, that he might dip his finger, & put it upon his tongue; in heaven the glorified soules have no fingers as yet, nor in hel the damned have no tongues yet; but because we cannot conceive spirituall things but by bodily things, therefore it is expressed after this manner; *So every knee in heaven and earth shall bow*, *Phil.*2.10. there are no knees in heaven as yet to bow to Christ, but this is spoken to our capacity, for when we would doe homage here below, we bow the knee; so heavenly worship is here figured by earthly gesture. *And to him he said, behold I have caused thine inquity to passe from thee, and I will cloath thee with change of rayment:*

Pardoning

Pardoning of ſinne here is expreſſed by putting off foule cloathes, and putting on a new garment.

The Lord delightes to ſee his Prieſts cloathed in holineſſe, *Pſal.*122.16. and to *put on righteouſneſſe as a garment*, *Iob.*29.14. and the Hebrewes obſerve that *Cohen* a Prieſt, and *Cahan* a Bridgroome come both from one roote, becauſe the Prieſt when he commeth before the Lord, ſhould be adorned like the bridgroome; the Apoſtle ſaith, *That as many as were baptized into Chriſt, have put on Chriſt*; *Galat.*3.27. which is a ſpeech borrowed from the cuſtome uſed in the primitive Church; for thoſe who were *Adulti* or come to age, when they were to be baptized, came to the Church the Sunday before the *Paſcha*, and put upon them white cloathes, therefore the day was called *Dominica in albis*, and they were called *candidati*; if white cloathes and holineſſe becommeth every Chriſtian, when he entereth into Chriſtianity, how much more ſhould Preachers ſtudy to put on righteouſneſſe when they enter to this holy calling; but many now dare be bold to come in before the Lord with their ſoiled, and filthy cloathes, as if they had lyen amongſt the pots of *Egypt*.

כֹּהֵן *Sacerdos.*
כַּהֵן *ſponſus.*

The cuſtome in the Primitive Church, when they baptized thoſe that were come to age.

Secondly, ſome come in, and they have not theſe *mutatorius veſtes*, changed apparell, but they had rather *ſuperindui*, to put one ſome ſhew of holineſſe above, but not to lay aſide their old ſinnes. They make the outſide of the platter cleane, but within it is full of uncleanneſſe, *Matth.*23.25.

Foure ſorts of Garments unbeſeeming a Miniſter.

Thirdly, others come in with their garment of Linſey-Woolſey before the Lord, ye ſhall not know of what profeſſion they are, like Sceptikes doubting of all things, now ſtanding for popery, now for the truth, now broching this hereſie, now that.

Fourthly, ſome come in before the Lord with their

wollen cloathes, the Lord by *Ezekiel*, *cap.*44. commandeth expressely that the Priests should weare no woolI in the sanctuary but linnen, and out of the sanctuary when they were about their secular affaires no linnen but wooll, and therefore the Iewes proverb was when they saw a worldly minded Priest, they said, there goeth the man with the wollen cloathes; Ministers, of all men, should study to have their cloathes cleane, and see that their *garments be not spotted with the flesh*, *Iud.* 23. It was a great change in *Israel*, when the Nazarits who *were purer then snow*, *whiter then milke*, *more ruddy in body then rubies*; when they became *blacker then a coale*, *Lamen.*4.7. So now it is a great change, when Ministers whose Garments should be pure and holy, shining *as the wings of a dove covered with silver*, and like *her feathers* covered *with yeallow gold*, come in as *though* they *had lien among the pots*, *Psal.*68.13. Many now that should come in *Candidats* before the Lord, are fettered and intangled with the affaires of the world, yea they come in *Loadened with thicke clay*, *Habak.cha.* 2. 6. having greater care to heape up gold then to gather grace to uphold them in the day of their triall, when Satan shall accuse them, for being *cloathed with filthy garments*, as hee did *Ioshua* the Highpriest here.

Great purity required in Ministers.

And I will cloathe thee with change of raiment.

Quest. *Ioshua*'s sinnes being pardoned already, how is his sinne pardoned anew againe?

Answ. There is our totall justification, and our partiall justification; *Ioshua* had his totall justification before; but this was his partiall justification; God pardoned him those sinnes which hindered him in his Priestly office: an example, not unlike unto this we have, *Esay* 6. 7. When the *Seraphim* came with a coale and touched the lippes of *Esay*, this was his partiall justification when he pardoned

Iustificato { *totalis* / *partialis*.

doned him thoſe ſinnes which hindred him in his calling, *Eſay 6.*

But ye will ſay; get we not the remiſſion of all our ſinnes, *ſimul & ſemel.*

Ob.

Anſ.

Although all ſinnes both by-paſt and to come are remitted to the child of God in Gods eternall counſaile, yet the ſinnes not yet committed, when they are committed; and repented of in our ſenſe and feeling, then they are pardoned when we feele them to be pardoned, *Peccata præterita remittuntur per formalem applicationem* (as they ſpeake in the Schooles) *futura vero virtualiter tantum; præterita in ſeſe, futura in ſubjecto vel perſona peccante.*

Whether we get remiſſion of all our ſinnes *ſimul et ſemel.*

And I ſaid, let them ſet a faire crowne upon his head.

God never beginneth a worke but he perfecteth it; this we ſee in the worke of creation. God reſted not untill he had finiſhed all his workes, ſo in the worke of his providence, *Pſal. 65. 11. Thou crowneſt the yeere with thy goodneſſe.* Thirdly, in the worke of redemption, Chriſt left not off this worke till he ſaid *conſummatum eſt.* Fourthly, in the worke of ſanctification, *Phil. 3. 6. He that hath begun a good worke in you will performe it untill the day of Ieſus Chriſt.* The Lord bringeth to perfection every good worke begun in us, he is not like the man in the Goſpel; who *began to build a houſe, but was not able to finiſh it.*

God never beginneth a worke but that which he perfecteth.

This is a great comfort to the children of God, who find many impediments in the worke of their ſanctification; the child of God ſaith ſometimes with *Rebecka*, *Gen. 25. 22.* It had been better for me, never to have conceived; he feeleth the fleſh ſtriving againſt the ſpirit, as *Iacob* and *Eſau* in their mothers belly, and ſometime he feeleth the meſſenger of Satan buffetting him, and hanging ſo faſt on, and fettering him by the way, that in his owne ſenſe and feeling, he thinkes this worke will

The comforts of the children of God.

will never be finished, but yet he may take heart to him in this, as God brought home *Ioshua* out of the captivity, cloathed him with change of apparell, and lastly, put the crowne upon his head; so shall the Lord finish that good worke which he hath begun in us, *Philip.* 1.6.

The difference betwixt the Kings Crowne and the Priests.

עטרה corona regis.

They put a Crowne upon his head.

The Kings Crowne differed from the Priests crowne; First in name, the Kings Crowne was called, *Gnaterah*, the Priests was called *Mitznephath*; Secondly, in the matter, the Kings Crowne was of pure gold; the Priests was *fascia*, of silke mixed with gold, and it was called *tiara*. Thirdly, they differed in the forme; and lastly, in the use, the Kings Crowne was typicall, and civill also for government in things civill; the Priests was onely typicall. Secondly, the things that were joyned with the Priests Crowne were more vive types of Christ, then the Kings Crowne was; for his Bells typed Christs propheticall office, his white garments his Priestly office, and the Crowne his Kingly office; he was a more vive representation of Christ, than the King was.

מצנפת cidaris vel corona sacerdotis, Exod. 28.4.

And they put a Crowne upon his head.

Three sorts of crownes.

There are three sorts of crownes; first, the crowne of profession, common to all Christians, *Revelat.* 3.11. *Hold fast that thou hast, let no man take thy Crowne.* Secondly, a ministeriall crowne which belongeth to faithfull Pastors, *Phil.* 4.1. *Therefore my brethren, my joy and crowne.* So 1 *Thess.* 2.19. And thirdly, the Crowne of glory, 1 *Pet.* 5.4. The crowne of the Pastor, is his people converted by him, *Prov* 17 6. *Childrens children are the crowne of old men,* [*Gnatereth*] *corona*, commeth from [*Gnatur*] *cingere*, 1 *Sam.* 24.23. When *Saul* and his men invironed *David*, then they are said [*Gnatar*] *cingere*; when the Grandfather hath his childrens children

dren

dren compaſſing him about, what a crowne is that for him? ſo a Miniſters crowne ſhall be this, when his people converted by him, ſtands about him like a crowne; The Prieſt under the Law in the time of his griefe laid aſide his crowne, *Ezek.* 24. 17. and in time of joy and gladneſſe, put it on againe. Many now a dayes, may lay aſide their crowne, and trample it upon the ground, for griefe that they have been ſo negligent in their Calling. What joy can a man have when hee remembreth his great negligence in his miniſtery, and ſloth in the Lords buſineſſe? he ſhould not be ſo negligent if he would alwayes remember that laſt crowne of glory which the chiefe Shepheard ſhall give, 1 *Pet.* 5. 4. A crowne that fadeth not away. The crownes below here, wherewith men were crowned, were made of graſſe, of Lawrell trees, of linnen, of wooll, and the beſt of them but of gold, which all are fading crownes, but this crowne is ἀμαράντινον στέφανον, an incorruptible and durable crowne that cannot fade nor vaniſh away.

Simile:

ἀμάραντον, immarceſſibilis, nunquam marceſcens, item flos quidam ſic dictus quod non marceſcat, ſed decerptus aſſervetur, & cum cuncti flores defecere, madefactus aqua, reviviſcat, Plinius lib. 2. cap. 11.

So they ſet a Mitre upon his head, or a crowne upon his head. After that *Ioſhua*, by the aſſiſtance of the Angel, had reſiſted Satan, given him the foyle, and had gotten the victory, the Lord in ſigne of this victory, and to confirme *Ioſhua* in the Prieſthood, after hee returned from the captivity, ſetteth a crowne upon his head.

This is a great comfort to all Chriſtians, but chiefly to faithfull Miniſters, that although they ſuffer perſecution, be carried, as it were, into captivity, accuſed by Satan and the wicked in the world, yet if they conſtantly ſtand out and reſiſt Satan, and ſtop the mouthes of thoſe wicked inſtruments of his, by their good life and holy converſation, they may be aſſured the Lord will

give them a crowne, even the Crowne of life, Revel. 2. 10. *Feare none of those things which thou shalt suffer; behold the Divell shall cast some of you into prison, that yee may be tryed, and ye shall have tribulation ten dayes: be thou faithfull unto the death, and I will give thee a Crowne of life.*

Of

Of the eating of holy things.

Levit.22.10. There ſhall no ſtranger eate of the holy thing: a ſojourner of the Prieſt, or an hired ſervant, ſhall not eate of the holy thing: But if the Prieſt buy any ſoule with his money, he ſhall eat of it, &c.

THe LORD made a twofold diſtinction of meates under the Law. Firſt, of cleane and uncleane meates, and that is taken away now; for to *the cleane all things are cleane*, *Titus.1.15.* The *Hebrewes* call that which is uncleane [*Piggul*] a polluted thing, that is, a thing that is eaten after the time; and *Aquila* tranſlateth it ἀποβλητον, that is, a thing to be rejected or refuſed; And the Apoſtle uſeth the ſame word when he is ſpeaking of meates, that *nothing is* ἀποβλητον, *to be refuſed, if it be received with thankeſgiving*, *1 Tim.4.4.*

פגול *Abhominationes abhominanda. proprie dicitur de carne fœtoris & coloris tetri.*

The ſecond diſtinction of meates was this, ſome were cleane by the Law, but yet if they were eaten by perſons who had no right to eat them, then they were uncleane to them; Thirdly, if they eate them not in the appointed place; and fourthly, if they eat them not in due time.

Firſt, ſomethings the Prieſts might eate and their ſonnes, but not their daughters, *Num.18.9.*

Here we muſt marke a difference betwixt the legall promiſes, and the ſpirituall promiſes; the legall promiſe is, the Prieſts and his ſonnes ſhall eate of it, but not their daughters; but the ſpirituall promiſes are made *to them and to their children, and to all that are a farre off,*

even as many as the Lord our God shall call, Acts chapter 2. verse 39.

The difference betwixt the legall promises, and Evangelicall promises.

Secondly, the legall promise was made to the Priests and their sonnes, but not to their daughters; but in the spirituall promises there is no difference betwixt *male and female Galat.* 3.18.

There were other things that their daughters might eate of, as well as their sonnes, and the servant that was bought with money, or borne in the house, and the Priests daughter who was a Widdow, or divorced, and returned to her father againe, having no children, all these might eate of the lesse holy things, *Lev.* 22.11,12

A difference betwixt the morall and ceremoniall Law.

Observe first a difference betwixt the morall Law and the ceremoniall; the morall Law putteth no difference in the worship of God betwixt the sonne, the daughter, the man-servant, nor the maid-servant, nor the stranger, *Exod.* 22.10. but the ceremoniall Law alloweth the Priest to eate, his sonne to eate, his daughter to eate, his servant bought with his money to eate, and his servant borne in the house to eate, but not the stranger, *Levit.* 22.10,11,12.

Why the servant borne within the house and bought with money, might eat the holy things.

Againe, the servant that was bought with his mony, and he that was borne in the house might eate, to signifie unto us, that they who are borne within the covenant, & they who are bought with the price of Christs blood, although strangers before, are partakers of Christs sacrifice; but these who are strangers still, are not partakers of his holy body. The Priests daughter when she returned home to her father againe, might eate of these lesse holy things; so we being married to the law, and it having *dominion over us, Rom.* 7,1. we were out of our fathers house, and might not eate of this holy bread; but being *dead to the law, Rom.* 7.4. and divorced from our sinnes, as Widdowes,

we

we may come home to our fathers houſe, and be partakers of the holy things.

Secondly, what things the Prieſt and his ſonnes might eate; that which was *ignitum Iehovæ*, the ſacrifice which was burnt to the Lord by fire, as the ſinne offering and the Treſpaſſe offering, the Prieſt and his ſonnes might eate of them, but not his daughters; ſo the Shewbread, *Levit.* 24.9. *and it* (the Shewbread) *ſhall be Aarons and his ſonnes, and they ſhall eate it in the holy place; for it is moſt holy unto him, of the offerings of the Lord made by fire.* What things the Prieſt and his ſons might eat.

The Prieſt and his ſonnes might onely eate of the Shewbread, but not his daughters, but in neceſſity others might eate of it as well as the Prieſt and his ſonnes, as *David* and his men in neceſſity eate of it, 1 *Sam.* 21.6. if they might eate of it in neceſſity, much more might the Prieſts wife and his daughter in their neceſſity eate of it.

When the Prieſt asked *David* whether his men were cleane or not, that they might eate of the Shewbread; whether might he have given them that bread in the time of their uncleanneſſe to eate of it in their neceſſity or not? *Queſt.*

If it had beene in extreame neceſſity, he might have given them of this bread to eate, to ſave their lives, although they had beene in their uncleanneſſe; but he could not have given them it in their leſſe neceſſity, when they were uncleane. *Anſ.*

The Iewes have a rule, where thou findeſt a command to doe a thing, and a prohibition to forbid a thing, and they both cannot be kept, then thou muſt leave the negative and follow the affirmative. Example; a Nazarite is forbidden to ſhave his haire, and the Leper is commanded to ſhave his haire. Now when a Nazarite becomes a Leper, which of theſe two ſhall he A rule of the Iewes.

he follow; hee shall leave the negative precept which commanded him, not to shave his haire, and he shall follow the affirmative, and shall shave his haire. So the Priest is forbidden to give his daughter any of the Shewbread, againe he is commanded to provide for his family, now his daughter is like to sterve for hunger, which of those two shall he follow; he is to follow the affirmative here, and to leave the negative. So in the Sabbath, &c.

The Place where they eate the holy things.

Thirdly, the place where they were to eate the holy things: some things they were to eate by the Altar, that is, in the Chambers of the Priests hard by the Altar, some they were to eate in *Ierusalem*, and some they were to eate in any part of *Canaan*.

Some things they were to eate in the Chambers nere the Altar, *Ezek.* 42.14, those things in *Levit.* 10.12. they are said to eate at the Altar.

When *Ezekiel* describeth the Temple here, he meaneth the Temple under Christ, and the maintenance of the ministery under the Gospel, as the Priests who served at the Altar under the law, eate of the rest of the sacrifice in their Chambers: so the ministers under the Gospell should be maintained now. 1 *Cor.* 9.13.

Secondly, the lesse holy things they eate them in *Ierusalem*, the Paschall Lambe was eaten within *Ierusalem*, and not in the Temple, therefore it was of those lesse holy things.

Quest.

The Paschall Lambe being the chiefe thing that represented Christ, how is it reckoned amongst the lesse holy things?

Answ.

Why the Passeover was reckoned a lesse holy thing.

It was reckoned amongst the lesse holy things, because there was little of it burnt, but it was eaten by the people. Secondly, it could not be eaten as a Sacrament in the Temple, for the distinction of the families, that must eate it severally, they all could not eat it in the Temple.

Temple. So the firſt Tithe was but a common holy thing, or leſſe holy, and it might be eaten any where, but the ſecond tithe was the more holy tithe, and therefore behoved to be eaten in the Temple before the Lord.

Laſtly, when they might eat it.

When they were to eat the holy things.

Somethings they were bound to eate the ſelfe ſame day that the things were offred, as the fleſh of the ſacrifice of the peaceoffering, *Levit.* 7. 15. ſome things might be eaten that ſame day that they were offered, or upon the morrow, as the ſacrifice of the vow, or a free-will offering, *Levit.* 7. 16. But they might *eate none of the fleſh of the Sacrifice upon the third day after it was offered, but it was to be burnt with fire*, *Levit.* 7. 17, 18.

No meat of it ſelfe uncleane.

Now time, place, diſtinction of perſons, and diſtinctions of meats are all taken away, *and it entereth not in at the mouth which defileth a man, but that which commeth out of the mouth defileth him*, *Matth.* 15. 11. there is no meat now, that is uncleane in it ſelfe, but it becommeth uncleane to them that receive it not with pure hearts, *Tit.* 1. 15. *Vnto the pure, all things are pure, but vnto them that are defiled and unbelieving, is nothing pure; but even their mind, and conſcience is defiled*, and *every creature of God is good, if it be received with thanksgiving.* 1 *Tim.* 4 4.

Of

Of pollution by the dead.

Num. 29.11. *He that toucheth the dead body of any man, ſhall be uncleane ſeven dayes.*

Man more uncleane than any other creature.

THe pollution of man above other creatures, ſheweth the effects of ſinne which cauſeth death, *Rom.* 6.23. *He that touched a dead beaſt was but uncleane untill the even, Levit.* 11.24. but he that touched a dead man, was *uncleane for ſeven dayes.* So he that touthe grave or the bones of a dead man was uncleane, and therfore they were cõmanded to bury the bones of the dead, when they found them in the way. *Ezek.* 39.15. *And the paſſengers that paſſe through the land, when any ſeeth a mans bone, then ſhall he ſet up a ſigne by it, till the buriers come and bury it.* This ſignified ſuch as were *dead in treſpaſſes and ſinnes, Eph.* 2.1. and ſuch as have *their conſciences defiled by dead workes, Heb.* 9.13.14. thoſe are uncleane.

What the legall pollutions taught the Iewes.

And thoſe legall pollutions taught the people of God how carefull they ſhould be that they defile not themſelves with ſinne, or communion with dead and ſinnefull workes as the Apoſtle ſaith, *touch no uncleane thing,* 2 *Cor.* 6.17. and *be not partakers of other mens ſins, keepe thy ſelfe pure,* 1 *Tim.* 5.22.

The Iewes adde to many of the Lawes of God.

Whoſoever toucheth one that is ſlaine with a ſword in the open fields, ſhall be uncleane ſeven dayes, Num. 19.16. And the Iewes adde, he that toucheth the ſword which killed the man, ſhall be uncleane; but this is an addition of their owne. So the Lord commanded that the Nazarit ſhould drinke no wine, & they adde, nor come neere

nere unto a Vineyard. So the Lord commanded that they ſhould not cary burdens upon the Sabbath, *Iere.* 17. but they added, that it was not lawfull for a ſick man to take up his bed upon the Sabbath. *Ioh.* 5. So the Lord commanded that they ſhould goe no further but a Sabbath dayes journey upon the Sabbath, but they added that it was not lawfull to ſtirre out of the place upon the Sabbath. So the Lord commanded them that they ſhould abſtaine from the drinke offerings of the heathen, but they added that they ſhould abſtaine from the wine of the Gentils. So here the Lord ſaith that *Whoſoever toucheth one that is ſlaine with a ſword, ſhall be uncleane untill the even.* But they adde, whoſoever ſhall touch the ſword which killed the man, ſhall bee uncleane untill the even.

The touching of the bodies of the dead ſhewes us what unregenerate men are in the ſight of God, they *are dead while they are alive.* 1 *Tim.* 5. 6. they are like rotten graves, *their throte is an open ſepulchre, Rom.* 3. 13. *and they are like whited Sepulchres which indeed appeare beutifull outwardly, but within are full of dead mens bones, and all uncleanneſſe, Matth.* 23. 27.

Queſt. What are we to thinke of the bodies of the Saints, when they are lying in the grave, whether are their bodies, *corpora pura*, or *impura*?

Anſ. They are neither *corpora pura*, nor *impura*, *ſed non pura*; they are not *impura*, becauſe their ſinnes are pardoned; they are not *pura*, becauſe they are as yet under the corruption and puniſhment of ſinne, but the wicked, who lye downe with their ſinnes in the duſt, their bodies are *impura*, filthy and uncleane.

Whether the dead bodies of the Saints in the grave be pure or not.

The bodies of the Saints being not *impura*, therefore the ſoules of the glorified might come to ſuch bodies againe, as *Moſes* in the transfiguration was there in ſoule and body, his glorified ſoule came to his body

 againe,

againe, because it was not a sinnefull body now, but a body lyeing under corruption as yet, but when *Lazarus* soule returned to his body, we must not thinke that *Lazarus* soule was a glorified soule (for a glorified soule returneth not to a sinful body to dwel in it againe) but the vinon betwixt the soule and the body was loosed at this time, and the soule was still in the sinfull body, *tanquam in sede, non tanquam, in organo*, that is, it was still in the body, although it did not animate the body.

A difference betwixt the glorified soules, and sinfull soules, entorning into their bodies againe, *Sum. de purgatorio.*

Quest. Whether did he Iewes commit sinne when they touched a dead body or not?

Answ. There was *irregularitas* here, *sed non peccatum*, for for there is not a sinne where there is not a law forbidding it, for sinne is the transgressing of the Law. The Lord saith not, *yee shall not touch the dead*, but he saith, *he that toucheth the dead shall be uncleane untill the even*, Then there is a Commandement added, that a cleane person shall sprinkle him with water upon the third day, and upon the seventh, *Num.* 19.19. So that although he be not commanded, not to touch the dead, yet if he have touched the dead, he is commanded to wash himselfe. So there is not a Commandement forbidding a man to touch a Leper, but if he had touched a Leper there was a Commandement given that he should not enter into the congregation untill he was purifieth, and if he did enter before he was purifieth, he transgressed the Commandement and sinned.

In what case the Iewes sinned when they touched a dead body.

The

The comforts in Death.

Eccles. 7.1 *Better is the day of death than the day of ones birth.*

IN the former part of this verſe, the Preacher ſheweth, that *a good name is better than pretious oyntment*, and then he ſubjoyneth, *better is the day of death, than the day of ones birth*, as if he ſhould ſay, a mans good name and his report is better knowne after his death, than when he is alive, and then his good name ſmelleth like the Wine of *Lebanon*, which in his life time may be many wayes blotted.

The cohæſion of the words.

He preferreth the day of our death to the day of our birth, and hee ſaith, that the day of our death is better.

A thing is ſaid to be [*better*] ſundry wayes, firſt it may be *better* in it ſelfe; but not to the perſon; ſo it is ſaid, that *it had beene better that Iudas had never beene borne*, it made more for the glory of God that *Iudas* was borne, but it was not better for himſelfe.

One thing is ſaid to be better then an other ſundry wayes.

Secondly, things are ſaid to be *better*, when they ſeeme to be *better* to a carnall and corrupt man, as hee ſaith, that *a living dog is better than a dead Lyon, Eccleſ.* 9. 4. that is, he had rather live in a baſe eſtate here, than to be in beſt account amongſt the dead.

Thirdly, ſome things are *better* for this preſent eſtate and condition of life than others, as *better is a dinner of hearbes where love is, than a ſtalled Oxe and hatred therewith, Prov.* 15.17.

Fourthly, ſome things are *better* for a man in the ſtate of grace, and for his ſoule, as *it is better to be a doore*

One thing is ſaid to bee better then another comparatively.

*keeper in the houſe of God, than to dwell in the tents of wicked men, Pſal.*84.1. So *it is better to goe to the houſe of mourning, than to the houſe of feaſting*; and *ſorrow is better than laughter, Eccleſ.* 7. 2, 3. So, *the day of a mans death, is better than the day of his birth.*

Next, let us conſider, why *the day of death is better than the day of ones birth*; becauſe, *man is borne unto trouble, as the ſparkes flye upward, Iob* 5.7. but the day of his death, is the end of all his miſeries, and therefore is properly called, *mans day, Iob* 18.20. *The day of a mans death is better then the day of his birth, Luc.* 2.29. *Now letteſt thou thy ſervant depart in peace*, 1 *Sam.* 28.15. *Why haſt thou troubled me? Iob* 3.13. *For now ſhould I have lien ſtill and beene quiet, I ſhould have ſlept; then ſhould I have beene at reſt.* The Councell of *Toledo* marketh that Chriſt wept not at *Lazarus* death, but at his reſurrection; and this ſhould teach us to moderate our griefe when our friends dye, and thoſe whom we love beſt, *If ye love me*, ſaith Chriſt, *yee will rejoyce, becauſe I goe to my father, Ioh.*14.28. So we ſhould rejoyce when wee ſee our friends goe to our Father, and count *the day of their death better then the day of their birth.*

The day of death is worſe to the wicked.

The day of a mans death, is better than the day of his birth, to the children of God it is *better*, but to the wicked, it is much worſe; the child of God ſaith in his death, as Chriſt ſaid, *conſummatum eſt*, then all teares are wipt from their eyes; but to the wicked, it is their worſt day, as the child of God ſaith, *conſummatum eſt*, ſo they ſay, *incheatum eſt, Luc.* 16.25. *Remember that thou in thy life time receiveſt thy good things, and Lazarus his evill things, but now he is comforted, and thou art tormented.* Death is worſe to the wicked man, therefore his death is called, *the death of the uncircumciſed, Ezek.*28.12. and he *dyeth as a foole*, 2 *Sam.*3.33. but the children of God die in the Lord, and their death is their reſt.

It

It may seeme, that to be borne is better than death, *Ioh.*16.20. *A woman when she is in travell, hath sorrow, because her houre is come, but assoone as she is delivered of the child, she remembreth no more the anguish, for joy that a man is borne into the world.* She rejoyceth that she hath brought forth a Sonne, but we rejoyce not when one dyeth, therefore it may seeme that the day of ones birth is better then the day of his death. *Ob.*

It is better for the woman that she hath a child borne for the continuation of her posterity, and therfore she rejoyceth; but the day of the childs death is better for himselfe than the day of his birth, because then there is an end put to all his miseries. *Answ.*

In what case may a man choose death rather then life? *Quest.*

We may chiefely choose death rather then life onely to be rid of sinne, as *Paul* desired, *to depart and to be with Christ. Phil.*1.23. but this was onely to be delivered from the body of sinne; to prevent sinne, it is better not to be, than to be, *Eccles.*4.3. for he hath not seene the evill worke which is done under the Sunne: Againe, it is better for reprobates that they had never beene because of their damnation, as it is said of *Iudas*, *It had beene better for him that he had never beene borne. Matth.*26.21. and it is better to be dead then living, that a man may be freed of sinne. There is *esse Physicum & esse morale*; it is better for a wicked man to be, than not to be, *ratione Physica*; because he commeth nearer to God who hath his being of himselfe; but it is worse to him, *quoad esse morale, & magis optandum non esse, cum carentia pœnæ, quam esse cum pœna*, that is, it is better for him not to be, & without punishment, than to be, and be punished eternally. There is in man instinct, reason, and faith; instinct teacheth him onely to seeke the preservation of his body; reason goeth somewhat higher, and hath some respect to vertue and honor, *Answ.*

Stoici ne fœdetur virtus, & Romani ob inanem gloriam mortem optarunt.

but yet it is not a right guide to man here, when hee wisheth to be dead for feare of shame and such worldly inconvenients; but faith seeth farther, and wisheth this dissolution, because it knoweth that the body and the soule shall be joyned together againe after they are separated and purified from sinne. A man must not wish death, or the grave although, he be *bitter in soule, Iob.3.20.* and afflictions be upon him, but onely for sinne.

Ob.

If it be said, death destroyeth the substance of man, but sinne destroyeth onely an accident in man? therefore death should not be desired for the eschewing of sinne.

Answ.

Death is not a totall destruction of a man, neither is a man turned into nothing when he dyeth, neither wisheth he death that he may not be, but that this Tabernacle may be dissolved, that he may have, *A building of God, an house not made with hands, eternall in the heavens. 2 Cor.5.1.*

Observe that men looke diversly upon death. First, as it is an enemy to nature, and so all men abhorre it. And the naturall man in this respect calleth it a bitter death, *1 Sam.15.3. Hagag* said, *Surely the bitternesse of death is past.* Secondly, some looke upon it as the wages of sinne, *Rom.6.32.* then it is a more bitter death, and thirdly, some looke upon it as a passage to life, and then it is to be wished, but not for it selfe, but for another end, as when a sicke man desireth a bitter potion for his healths sake; for no evill of punishment is to be desired for it selfe.

There are two periods set downe here, our birth, and our death, and not our life. It is the manner of the spirit of God in the Scriptures to set downe the two extremes, and to leave out the midst, as *Psal.121.8. the Lord shall keepe thy going in, and going out,* that is all thy

thy wayes, ſo *Exod.* 8.11.5. *And all the firſt borne of the land of Egypt ſhall dye from the firſt borne of Pharaoh that ſitteth upon the throne, unto the firſt borne of the Maidſervant, that ſitteth behind the Mill*, here the reſt of the people are left out for ſhortneſſe, and the two extremes are expreſſed, ſo *Num.* 6.4. *from the kernell to the huſke*, here the wine which is the midſt is left out, ſo *Iob.* 24.20. *The wombe ſhall forget him, and the wormes ſhall feede ſweetly upon him*, here the birth and the grave include the whole life. So here are ſet downe our birth and our death our two graves, the grave out of which we come and the grave unto which we goe; *Iob* joyneth theſe two together, *Naked came I out of my Mothers wombe, and naked ſhall I returne thither*, *Iob.* 1.21. he was not to returne backe to his Mothers wombe againe, but he was to returne backe to the grave againe the ſecond wombe, and Chriſt joyneth the belly and the grave, *Matth.* 12.4. *For as Ionas was three dayes and three night, in the Whales belly. So ſhall the ſonne of man be three dayes and three nights in the heart of the earth*, hence it is that the inferior parts of the earth are both called the Mothers wombe, and the grave, *Pſal.* 139. 15. *My ſubſtance was curiouſly wrought in the loweſt parts of the earth*, that is in my Mothers wombe, and as no man hateth the belly that conceived and bred him; ſo no man ſhould hate the grave which is his ſecond mother.

He marketh the two extremes here the birth and the death, and paſſeth by our life, to teach us the ſhortneſſe of our life, the Scripture deſcribeth the ſhortneſſe of mans life ſundry wayes? Firſt, he calleth our dayes *anni numeri*, that is, which may bee eaſily numbered, *Iob.* 16.22. when a few yeeres are come (yeeres of number) than I ſhall go the way, whence I ſhal not returne, ſo *dies numeri* ſignifie a *few* dayes, *Num.* 19. 20, ſo

homines

homines numeri, a few men, Deut.4.27. So *Ezek.12.16.* and *Eſay.10.19. The reſt of the trees of his forreſt ſhall be number, that a child may write them,* that is, *they ſhall be few,* and here *Iob* ſaith, *when yeeres of number are come,* that is, a few yeeres that may be eaſily numbered, to note the ſhortneſſe of his dayes. Secondly, our life is called *ſeculum, Pſal.17.14.* Thirdly, our yeeres are reduced to *three ſcore and tenne, and if by reaſon of ſtrength, they be foureſcore, yet is their ſtrength labour and ſorrow, for it is ſoone cut off, and we flye away;* if a man ourlive threeſcore and ten, he payeth intereſt for thoſe yeeres, much ſorrow and griefe.

Then our yeeres are compared to *the dayes of an hireling, Iob 7.1.* which was a ſhort time, the yeres of an hirling were but three yeeres, and the Lord to ſhew the ſuddaine deſtruction that ſhould come upon *Moab,* he ſaith, *Eſay.16.14. Within three yeeres, as the yeeres of an hirling, and the glory of Moab ſhall be contemned,* that is, it ſhall ſhortly be contemned, ſo *Iob* ſaith, his dayes are like the dayes of an hireling, that is, they are very ſhort. They are compared to monthes, *Iob.14.5.* the number of his monthes are with thee. Then they are compared to dayes, and to an artificiall day from the ſunneriſing, to the ſetting of the Sunne, *they are like graſſe which groweth up, in the evening it is cut down and whitereth, Pſ. 90.6.* and to a watch in the night, which was but three or foure houres, *verſ.4.* then they are compared to an houre, then to a moment, and laſt to nothing, *Pſal. 39.5.*

So our yeeres for the ſhortneſſe of them are compared to a poſt, *Iob.25. Now my dayes are ſwifter than a poſt, they flye away & ſee no good, they are paſſed away as the ſwift ſhips, as the Eagle that haſteneth to her pray,* Marke the gradation here. Firſt, *Iob* compareth his dayes, *to a poſt,* a poſt goeth on in his journey very ſwiftly, when one

one horſe wearieth he will take another, and ſo goeth on; but yet he muſt reſt ſometimes: Therefore hee goeth further and compareth them to the *ſwifteſt ſhips*, that are called ſhips of deſire, the ſhip will not weary day nor night, yet there may come a contrary winde and make her ſtay; therefore he goeth higher, and he compareth his dayes *to the Eagle*, which of all fowles is the ſwifteſt to catch pray, and nothing can ſtay her untill ſhe have obtained it. So mans dayes wearies not, nothing can ſtay them in their courſe, but they flye away, and haſten to their end.

So mans life is compared *to the weavers ſhitle, Iob.7. 6.* this compariſon would be marked, for the ſhuttle carieth the threed within it, and the weaver toſſeth the ſhuttle too and fro untill the threed be ſpent, and then he cuteth it off. So time is the weaver that toſſeth the ſhuttle, and our dayes are as the threed within the ſhuttle, which peece and peece are ſpent, and then death cutteth them off. So they are compared to a ſmoke and to a dreame, or to a vapour, *Pſal.49.* or to the breath of ones mouth, and to this the Apoſtle hath reference, when he ſaith, what is your life? it is even a vapour that appeareth for a little time, and then vaniſheth away, *Iam.4.4.*

Now that our death may be comfortable unto us; firſt, we muſt remember that we are mortall, *Gen.2.17. In that day that thou eateſt thereof, thou ſhalt dye the death, Symachus* tranſlateth it, *Mortalis eris*, the conſideration of mortalitie in *Abraham*, made him to ſay that he was *but duſt and aſhes, Gen.78.27. It is appointed unto men once to dye, but after this the judgement, Heb.9.17.* If men dyed not, they could not obtaine life eternall, for *fleſh and blood cannot inherit the Kingdome of God, neither doth corruption inherit incorruption*, therefore we muſt either die, or *be changed*; And *this corruptible muſt put on in-*

corruption, and this mortall muſt put on immortality, and then we need not to be afraid of death, *for it ſhall be ſwallowed up in victory*, 1 *Cor.* 15. 50. as the Wiſe man ſaith, *Eccluſ* 14.12. *Remember that death is not long in comming, and that the covenant of the Grave is not ſhewed unto thee*; The Lord ſheweth unto us that we are all mortall, and that we muſt dye, but he ſheweth not in particular the time when we ſhall dye, and therefore we ſhould be ready at all times.

Secondly, remember the advertiſements of death, when thou art faint and weary, thoſe are Gentlemen Vſhers to death, when yee feele thoſe meſſengers, remember that *the ſound of their Maſters feet is behind them*, 2 *King.* 6. 32. We are called in the Scriptures, [*bene hhaloph*] *Prov*, 31 8. *Children of change*; and the lockes of our haire are called [*mahhaliphoth*] *mutationes Iudg* 16. 13. becauſe they are ſoone changed, when our haire beginneth to change once, that is an advertiſement to death, as the wiſe man ſaith; but many men take no notice of thoſe advertiſements, when a Sergeant commeth to arreſt a man, the man abſenteth himſelfe, and will not ſeeme to be at home; yet notwithſtanding the arreſtment is valide, and holdeth good in the Law: ſo thoſe advertiſements of death, although thou neglect them, and ſeemeſt not to be at home, yet the arreſtment ſhall hold good, and thou ſhalt be enforced to anſwer at the day appointed.

מַחֲלִפוֹת *cincinni, ſic dicti quod facile mutantur a* חָלַף *mutabit.*

Thirdly, looke upō the death of others, for that he looketh ſeriouſly upon the death of others, he cannot chuſe but that he muſt remember his mortality, 2 *Sam.* 20.12. When *Amaſa* was wallowing in his blood, all the people ſtood ſtill and look t upon him; when people behold the death of others, then it ſhould put them in minde of their owne death.

Fourthly, acquaint thy ſelfe often with death, that it

ſeeme

seeme not a stranger to thee when it commeth, *Hierome* set the skull of a dead man before him daily, and the *Anchorites* of old scraped with their nailes some part of their owne grave every day; *Put not the evill day farre from thee, Esay* 22.12. When the Lord called the Iewes to mourning, yet they put the evill day farre from them, and they said, *Let us eate, let us drinke, for to morrow wee shall die,* 1 *Cor.* 15.32. Many men live now as though they should never dye, they make a covenant with death, as the Prophet saith *Esay* 28.16. *We have made a covenant with death, and with hell are we at agreement.* But they are deceived, death is unmercifull, it will mak a league with no man, this league is made only in the imagination of their owne hearts.

Fiftly, consider the comforts which we have against the grave, it is very terrible in it selfe, it is called a *pit, Esa* 38.18. *darknesse and the Land of oblivion, Psal.* 88. 13. *The shadow of death, Iob,* 10. 21. *corruption and destruction,* and for the power of it, it is said to have *gates* and *doores, Iob* 38.13. and a *soule, Esay* 5.14. [*Hirhhibbah sheol naphshah*] *the grave hath enlarged her soule;* so to have *hands Psal.* 49.16 *and* 89.49. so to have a *mouth, Ps.* 141. 7, so a *sting* 1 *Cor.* 15.55. all those Epithites are to shew how terrible and fearefull it is to a wicked impenitent sinner who lyeth down in it with his sins upon him, but to the godly it is κοιμητήριον, a sleeping place; it is a place that all men, yea even the best must come into, *Iacob* made account to go thither *Gen.* 37. 35. and *Iob* desired to be there; *O that thou wouldest hide me in the grave, Iob* 14.13. Because he knew that it was *his house, Iob.* 17.13. Yea Christ himselfe was there, and sanctified it, first he bought the grave, the price of him that was valued, after that *Iudas* had cast it backe againe, was given for a potters field, for the buriall of strangers, this is the first right which gentiles have to the grave,

הרחיב כ שאול נפשו dilatat sepulchrum animam suam.

becauſe Chriſt purchaſed it unto them. Againe Chriſt was buried in Golgotha where his blood ranne downe upon the graves of the dead that were buried there. Thirdly, he hath lyen downe in it, and whereas it was loathſome before, now he hath perfumed it, ſo that we may ſafely lye downe in that bed in which his bleſſed body lay; and laſtly he hath the key of the grave, to open it when hee pleaſeth ſo that it hath no power to keepe us. *Revela.* 1.18. *I have the keyes of hell and of death*, this is a ſingular comfort to us then who are the Children of God, ſo that we may ſay *better is the day of our death than the day of our birth.*

Sixtly, wee ſhould remember that our dead bodies are within the covenant, and the Lord forgetteth them not: When *Iacob* went downe to *Egypt* the Lord promiſed to bring him backe againe, *Gen.*46.4. but how did the Lord bring him backe againe, ſeeing he dyed in *Egypt*? The Lord was with him when his bones were brought out of *Egypt*: ſo the Lord preſerveth all the bodies of his Saints, and he keepeth all their bones, *Pſal.* 34.20. yea even when they are in the grave, becauſe they are within the Covenant, therefore it is called, *domus viventium*, the houſe of the living.

Laſtly, that our death may be comfortable unto us, let us remember that it doth not onely put an end to our miſeries in this life, but it is the entrance to glory and everlaſting happineſſe, where we ſhall ſee the Lord and his Angels, and abide with them eternally; *Moſes* is renowned unto the worlds end, becauſe hee ſaw the Lords backeparts onely; but we ſhall not onely ſee his backeparts, but we ſhall *ſee him as he is*, even *face to face*, 1 *Iohn* 3.2. 1 *Cor.* 13.12. The Queene of *Sheba* heard many things of *Salomon*, and yet the halfe was not told her, but when ſhee ſaw him face to face, then ſhee ſaid, *Happy are thy men, happy are thy ſervants that ſtand continually*,

nually before thee, 1 *King*. 10.8. So in this life wee heare many things of Chriſt the true *Salomon* and his kingdome, but yet the halfe are not told us, *for the eye hath not ſeene, nor eare heard, neither have entred into the heart of man, the things which God hath prepared for them that love him*, 1 *Cor*. 2.9. But at the day of our death when our ſoule ſhall be ſeparated from our bodies, then wee ſhall ſee theſe things, and ſhall ſay with the Queene of *Sheba*, *happy are thy men, happy are thy ſervants that ſtand continually before thee*; and *bleſſed are the dead that die in the Lord*, *Revel*. 14.13. If wee conſider theſe things ſeriouſly, wee ſhal be inforced to conclude with *Salomon* here, *better is the day of death, thã the day that one is borne*.

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Errata.

Pag. 32. line 6 for *Ezek*. 1. *Eſa*. pag. 43. l. 15. for eate of this. r. eate not of this bread but other leſſe holy things, pag. 68. l. 30. were eſſentially, r. as the cauſe and the effect. pag. 73. l. 8. r. firſt fruits. pag. 82. l. 20. *dele* done upon, pag. 95. l. 1. Pentecoſt, r. Paſſcover. pag. 101. l. 11. *dele* therefore. p. 114. l. 25. r. they blew not at all in the fifty yeere, as *Maſius* holdeth, but in the forty nine yeere, pag. 156. l. 22. for neither. r. and his ſonnes, but not his daughter, pag. 168. l. 27. for thee, r. his.

FINIS,